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REQUIRED READING FOR FEBRUARY.

IN-DOOR EMPLOYMENTS FOR WOMEN.

BY SUSAN HAYES WARD.

Some years ago, in the struggle to pay off a church debt, some girls who lived at home and had no regular allowance for pocket money, pledged themselves to give to the cause a fixed sum within the year. In the first flush of enthusiasm, it seemed to them the easiest matter imaginable to save or scrape together their ten, fifteen, or twenty-five dollars, as the case might be; but, after the passage of a few months, one and another would come to me with the same question: "Please tell me how I can earn any money? You live at home," they would say, "and yet you work and receive pay for your work. Is there not some way in which I can do the same?" One girl in particular, I remember, whose father was in comfortable circumstances, doing a small grocery business. There were younger children in the family and her services were needed at home. She began to economize at once, but in three months of careful saving of horse-car fares and other small items, she had only seventy-five cents to show for all her economies.

The problem puzzled me. This was before the days of women's exchanges, and decorative art societies were yet in their infancy. I carried the question through a summer's vacation, and, in the autumn, devised a "crewel club," gave instruction in embroidery, criticised the work with painstaking exactness, and sold it east and west, crediting each worker with the price of the work, after deducting the cost of material and ten per cent for general expenses. The club continued to work till its mission was fulfilled, and each worker had, by her own earnings, discharged her debt. This experience, however, taught me how few openings in the line of home work offer themselves to the average American girl, aside from the well-beaten track of domestic service now altogether trodden by foreign feet and shunned by most native born girls to whom it would seem the nearest, easiest, and safest path.

In treating of this matter of home earnings for women, it will be simpler to take up first the subject of work done in the employer's home, and, later, that of work that may be undertaken by the worker in her own home.

Girls or women who have the comfort and protection of respectable homes of their own, who have fathers and broth-

ers who wish to shelter them from temptation and privation, or children who need their care, should be advised, first of all, to seek for work that can be done within the walls of home, or by going out for the day, returning at night to their own fireside; but, for girls who are not so blessed, I would advise, first and foremost, domestic service in a good family. This is the most natural, the most legitimate opening for the needy young woman who must earn her own support. There is to-day a louder call than ever for the old-fashioned "help."

Domestic service has only been made dishonorable by the poor class of servants that have been imported into the country. There is in the service itself nothing degrading. It provides better homes, less crowded sleeping rooms, more wholesome food, and more natural family relations, sympathies, and restraints, than factory boarding-houses; better ventilated work-rooms, and more healthy bodily exercise than factories and shops. It brings employers and employed into close, intimate, and interdependent relations.

A woman who respects herself, respects her servants also, and provides for their comfort; and any respectable woman can go out to service and still retain her self-respect. The harassed housekeeper of to-day would gladly welcome and make a pleasant home for an intelligent, care-taking assistant, trained in a good American home to habits of thrift and industry, and to the exercise of judgment and self-respect.

I know more than one girl of American or Scotch parentage, members or attendants of the church where I worship, who are held in high esteem, and treated with uniform courtesy by their fellows in church and Sunday-school; and why not? Such cases are by no means uncommon, though less frequent than formerly.

A bound girl in my grandmother's kitchen, afterward housekeeper in my father's house, became the good genius of my childhood; when married to an influential member of my father's church her home became a sure refuge in all my childish perplexities and troubles. Another woman, trained in the same kitchen by the same wise house-mother, developed into a cultivated lady, wife of a deacon in a strong city church. Still another instance is that of a gifted

woman who in the midst of her work as "help" in the neighborhood of New York City found time to write charming verse, and became a valued contributor to the papers and magazines of her day. A graduate of Hampton Institute, and also of my kitchen, went to Virginia last year to teach her own people. She was a member of our church, she sat in our pew, she joined us at family prayers, she read Milton's "Paradise Lost," Bryant's "Homer," and "Plutarch's Lives," and bought a choice copy of Tennyson to give her best friend. She was a lady in dress and manner, and she was as much a member of the family as I, myself; and yesterday I saw on my house-maid's table a big copy of Schiller opened just where she had stopped reading, somewhere in "*Wilhelm Tell*." And these are not striking examples. Any woman who does housework whether from a sense of duty as mistress, or for wages as maid, has ample opportunity to develop body and mind in her daily calling, and is more likely to do so than the factory or shop-girl.

The question of governesses, nursery, or otherwise, I shall not enlarge upon except to say that for the wages given, it is surprising that any trustworthy or intelligent person can be secured. As classes, nursery maids in middle class families and governesses are overworked and underpaid. The sempstress who lives out, is also apt to be overworked as her hours are liable to run into the late evening. The positions of lady's maid and lady's companion, though much sought after, often prove disappointing, as they call for versatile talent. The lady's maid must be maid, hair-dresser, manicure, milliner, and dress-maker, a companion, an amanuensis, a sempstress, a house-maid, a housekeeper, a musician, a reader, all in one.

To be a successful housekeeper in a large establishment or matron in a school or public institution requires a quick, keen insight as to people and their actions, special aptitude for dealing with servants, and tact in directing them, skill in caring for the sick, experience in marketing, knowledge as to the cost of goods and foods, judgment as to the wearing qualities of bed and table linen, frugality without parsimony, liberality without extravagance, and, above all, method and rigid honesty. I have known an accomplished woman to earn a large salary as housekeeper in a hotel, but the toil was not light and her money was hardly earned. There must also be a skilled woman to take charge of the linen room in large establishments, as that forms a department by itself.

It is difficult to give any figures that will not be misleading when treating of wages for house work. Prices vary in different parts of the country; in different cities, though they lie as near together as New York, Brooklyn, and Newark; and, specially, according to the different grades of society, or the different degrees of the workers' skill.

Housekeepers in private families in New York would not be likely to receive over thirty dollars a month. Women cooks, according to their skill and experience, from fourteen to twenty-five or more. Chamber and parlor-maids and waiters, from twelve to sixteen. Nursery maids who have charge of infants or young children in well-to-do families that are careful about their children, sixteen to eighteen dollars. A nursery governess considers herself well paid at from twelve to fifteen dollars, but a governess who can teach one or more languages beside English, and can be thoroughly relied upon as a lady, can be readily obtained for a hundred dollars a year, less than nine dollars a month. Sempstresses and laundresses have a wide range of prices; but the wages of a sempstress seldom exceed those of a chamber-maid; laundry work commands higher wages than

others; upper servants who are classed with servants, eating at the same table, generally receive higher wages than others, like governesses or companions, who are served by themselves or with the family. I have known of a companion who received five hundred dollars a year with all the comforts of a home. That was an exceptional case, however.

All these various classes, except governesses, can find good positions and good pay if they can only do good work. These all live in their employer's home and are part of his household; but there is a growing class of workers who serve by the day or the job. Inefficient and brainless service within the home, must be supplemented by skilled hands and brains from without; and so, particularly within the city, there spring up specialists. New York has its professional dusters who take charge of parlors filled with *bric-a-brac*, who go with their implements, brushes, dusting cloths, and bellows, with a strong-armed attendant sweeper, if necessary, and they keep the house free of dust without the intervention of the parlor-maid. Philadelphia, it is said, has its "lampers" who go from house to house, keeping in spotless polish, cleaned, trimmed, filled, and burnished, the many costly lamps that are superseding gas in fashionable parlors.

Ladies who know how the thing ought to be done, but who have no longer the means to give costly luncheon or dinner parties, have been known to act as caterers, going out to superintend the arrangements of a dinner or a supper, and to prepare desserts or salads. The weekly visit of a professional silver cleaner would be a blessing in many houses.

These are city employments; but the country and the town alike, welcome the professional sempstress or dress-maker who goes out by the day. The peripatetic tailoress is, alas! a creature of the past; but the professional mender is coming, let us hope, to stay. Margaret Sidney (Mrs. D. Lothrop) has a little story called "A New Departure for Girls," in which two bright girls are made to support themselves by mending. I have not seen the book, but I could easily imagine the thing done. Half a dozen girls with fair country training in mending and darning might well club together in any of our small cities or large towns, advertise for family mending, and without difficulty find five families each, as steady customers, reserving one day for home work. Then with the widowed mother of one, a staid aunt, or an elder friend to matronize the club, they could keep house together in a few rooms at very inexpensive rates, having their breakfasts in common, getting luncheon and dinner where they work, and taking their days off in such order that one of the club should be at home each day with the matron. If each paid a small sum toward running expenses, rent, fuel, lights, five breakfasts and two days board each week (the off day and Sunday), pew rent, and book-club or library rates, they could yet, at fair wages, say one dollar to one dollar twenty-five cents a day, dress neatly and lay by a trifle. Of course, such a club as this implies mutual helpfulness and co-operation. If Jane washes for Sarah to-day, Sarah must iron for Jane to-morrow; and the matron must not have all the work to do without wages.

Till put to it, one hardly knows how difficult it is to find a woman who knows how to repair worn and torn garments and is willing to fill the position of mender to the weekly wash.

In Galesburg, Illinois, fifteen years ago, I could find but one woman, an intelligent mulatto who had studied in Oberlin, who could be persuaded to come once a week to do odds and ends of sewing for two overworked school-mistresses. Last year, in an inland town in North Carolina, I inquired

in every direction for a respectable woman to do similar work for the high school teacher. Not a white woman could be found who would undertake it, though all wanted money and work. I was assured also that not a colored woman in the township could sew well enough to be trusted with the work, though in the end I found a good old auntie, who worked satisfactorily. Here in Newark, N. J., a city of 125,000 inhabitants, I have, at times, been hard put to it, to find a woman who could be trusted to mend a stocking, darn a rent, or put in a patch without constant supervision. If she can also run a machine, she is a treasure, indeed. The woman I now employ comes at about nine in the morning, stays till half past six, and receives a dollar a day with luncheon and dinner.

Mrs. Croly (Jenny June), who is an authority as to dress-makers and their charges, writes in one of her recent letters that "the pressure of prices is creating opportunity for a class of women which, of late years, had become almost obsolete in New York, those who 'go out by the day' for dress-making or 'to cut and fit.' A competent woman who works in this way, earns from two and a half to three dollars per day, and her mid-day meal; perhaps, also, her dinner in the evening; and it is extremely difficult to secure them, all their time being filled weeks and months in advance." Sometimes dress-makers go out by the week, remaining at their employer's house a fortnight or more till the gowns of the season are well planned out or completed. Workers of this class charge less than by the day. The one who comes to my aid season by season, makes up her book six months beforehand. She began at five dollars a week, and has advanced in price as the demand for her services and her experience has increased.

It is surprising that young ladies in search of a vocation, who have a knack at bonnet-making do not turn their gift to account. They need not imitate Howells' young woman who set up a shop; but, after studying the incoming style, they might visit their customers' houses, take stock of last year's finery and plan out the bonnets of the season with an eye to the complexion and gowns of the wearer. Afterward, the necessary purchases could be made, and they could do the work at leisure.

There is yet another class of workers that attend upon the person of the employer. Of these, the most important are the nurses. The trained nurse whose position is never menial, receives at least eighteen dollars a week.

For dwellers at home, dress-making is probably the most profitable profession, though dress-makers of to-day are hampered by the difficulty of finding girls who can sew well enough to be suitable assistants. It would be a great blessing if sewing, and cooking as well, were as much a part of our public school course as reading and writing. A dress-maker's apprentice gets from nothing to a dollar a week. Girls, other than apprentices, in dress-maker's establishments, from three to five dollars.

Women who take in sewing are largely at the mercy of their employers, and the slop-shops pay starvation prices. What would be considered respectable firms pay, for example, for children's aprons with strings and ruffles, five cents apiece. A capable woman with a machine cannot make more than seven a day,—thirty-five cents for woman and machine. Summer trousers bring from six to twelve cents a pair, calico wrappers ten to twelve cents, four of the latter a day would be good work. As to embroidery given out from shops, a baby's blanket would bring from eight to twelve cents; a circular cloak of white merino would have the wreath embroidered, the wadding and lining basted in, and the edge scalloped, all for thirty-five cents. One a day

would be fair work. German girls skilled with the needle can sometimes earn eighty cents a day, by embroidery, but only very rapid needle-women make so much. A dozen pairs of slippers bring from twenty to forty cents. A strip of broadcloth with a dozen pairs stamped upon it is counted a good day's work.

Sempstresses who take in private sewing ought to make more than those who work for shops, but thoughtless employers, and women who pride themselves on getting their money's worth, demur at paying ten cents for the making of children's tucked drawers, or seventy-five cents for a child's stuff dress; from five to ten, and from fifty to seventy-five cents would be the prices asked respectively.

Button-hole makers usually get two cents a button-hole, though when big buttons are in vogue, prices rise even as high as three and a half cents. For cloth coats where the button holes are already cut, they receive from one and a half to two and a half cents.

Since the advent of the woman's exchange, many women have added to their incomes and some have even supported families, by bread and cake making. The cost of materials varies, and I have not been able to obtain satisfactory data as to profits. The safest ventures in this line are bread first, then doughnuts and crullers, and cake, last. A woman who has made a reputation in this line will do better if she can obtain private orders and save commissions. One of the New York daily papers, a week or two since, told the story of a Brooklyn man who, being out of work, offered for sale through his neighborhood, fish-balls ready for the frying pan. His wife's fish-balls became widely popular, and the two drove a thriving business, she as manufacturer and he as salesman. Home-made candies and candied fruits are another source of income.

Much has been said of the profit to be gained from the sale of home-made preserves, jellies, and pickles; but one must do a large business to gain a livelihood at this work, as the pickling and preserving season is not long, and to make a living requires a good list of customers. It also requires great care and nicety in the work and special pains in packing. Out of a dozen tumblers sent to a lady last year, but five reached her unbroken. It is not possible to forecast how fruit will turn out. From a bushel of currants this year, fifty-three glasses of jelly were made; last year a bushel made but thirty-seven glasses.

A pretty penny might be turned by any one who would prepare paper covers for jelly glasses, cutting them out by a stamp and applying the mucilage so that when used they would only need to have the edges wet and pressed down. These would be gladly bought by many housekeepers who object to metallic or to glass covers. I have sometimes thought that most housekeepers would also be glad to pay several cents more a pound if they could buy their currants for cake, washed, ready for use. The fruit would lose so much weight, however, in the form of gravel and stones, that the experiment might prove a costly one.

Knitting brings but poor prices. The mending and washing of laces is a rare accomplishment, and would be, if well done, a profitable business in a large town or city. The marking of table and bed linen in India ink or embroidery is also profitable. It is work that must be done to order and, therefore, pays. There is an old woman in this vicinity who ekes out a scanty income by making and selling holders for ironing.

In conclusion, good work will not go begging for a purchaser, nor the good workman for employment. Any woman who is determined to become a bread-winner can do so successfully, if she turns her hand to the first thing that

offers, no matter how humble, and does it with her might, following out with faithfulness George Herbert's rule of making drudgery divine. The worker is always in the line of promotion. It is not the idle woman who is called to a position of trust, but the one who has proved herself of worth in the place she now fills, for it is only from the best of to-day that we make a stepping-stone to a better to-morrow.

Nor should we forget, in treating of the subject of woman's home earnings, that a penny saved is a penny earned, and that the woman who "looketh well to the ways of her household, and eateth not the bread of idleness," who administers her home affairs with prudence and economy, contributes as truly to the family exchequer as does the one who brings home each week a pocketful of wages.

STUDIES OF MOUNTAINS.

BY ERNEST INGERSOLL.

CHAPTER V.

ALPINE BOTANY.

It needs no trained eye to see, after a very superficial look, the striking diversity between the vegetations of mountains and lowlands; while more extended observation shows these differences to be constant and conformable to law.

Plants owe their existence, their abundance, their relative size or productivity, and their geographical distribution, almost, or wholly, to climate. Of the many influences grouped under that head, none is of so much account botanically as temperature.

"With the returning smile of spring, vegetation bursts out with new vigor, and dies again as the cold of winter brings back its annihilating rigors. Under the hot sun of the tropics, the beauty and variety of vegetation exceed all that is known in more temperate regions, whilst as we approach the polar plains, we see it grow gradually less diversified and more dwarfish. . . . Countries in which the summers are short but very warm, and the winters very long and cold, have a vegetation totally different from those where the seasons are more equable and succeed each other by gradual changes, although the mean annual temperature of both be the same."

In general there is a progressive modification of vegetation (and of animal life as well) from the equator toward the poles, on all sides of the globe; but these belts, marked by the range of characteristic forms, are not defined by parallels of latitude but by the sinuous curves of isotherms, the irregularities of which are nowhere so strongly marked as in mountain regions.

Next to temperature the degree of moisture usually in the atmosphere exerts the most powerful influence upon floræ, which also vary according to the amount of water falling at one season, and the period at which it falls in one district as compared with another. "A low temperature in a moist climate will, indeed, produce some remarkable peculiarities; for instance, where early winters cause an extensive sheet of snow to be accumulated over the ground, and to protect vegetation from the destroying influence of frost; as is the case in the Alps, where the most delicate flowers prosper admirably under their warm blankets, and show themselves in full development as soon as the snow melts away, late in the spring."

The pressure of air (to which Agassiz attributed the superior fragrance of alpine flowers), the amount of light, the electricity in the surrounding air, and other conditions, beside the nature of the soil, are all to be considered in the question why any region has the flora indigenous to it; and the higher in organization the plant, the narrower becomes the range of complex conditions under which it will prosper so that a lichen or moss may flourish under circum-

stances fatal to flowering shrubs and woody plants.

Were the surface of the globe perfectly flat, these influences would act with almost perfect regularity according to distance from the equator, modified only by the reaction of continent and ocean upon the climate, as pointed out in Chapter IV.; but the elevation of mountain ranges, by its effect upon the temperature, aridity, etc., of adjacent regions of land and air, has been most influential in the spread and diversity of vegetation. How on one side of most of the great mountain systems are luxuriant forests and savannas, and on the opposite side treeless, or sometimes even grassless wastes, has already been mentioned (Chap. IV.); but the truth can be affirmed in a far more minute and particular way than this.

That the geographical succession of flora alluded to above exists, every one knows who remembers how different is the picture of a tropical jungle from that of a landscape in the temperate or arctic zone. But as the ascent of a mountain is a progress from warmth to cold quite as truly as is a journey from the equator to the poles, it would be natural to anticipate a change in the vegetation with increasing altitude until at the top, if the mountain be high enough to possess an arctic climate, a polar kind of vegetation, if any, must be found.

This is, indeed, the fact; and on a tropical giant, like Kilima-Njaro, the whole gamut of the vegetable hemisphere is run in epitome, from the lush beauties of an equatorial jungle up to mosses like those on a Siberian tundra and that "red snow" which stains the crystal purity under *Polaris*. Upon the apex of Mt. Washington you may gather plants identical with those in Lapland.

But as many interfering circumstances disturb the regularity of the belts of vegetation succeeding one another as we go northward, so mountains in the same latitude show vast differences and irregularities. One side of a range will often be amply forested, while the other side is almost bare; or the height to which a certain band of plants will flourish varies not only in ranges upon opposite sides of a continent, but may be very diverse upon the two flanks of the main range. While many mountains, like those between the Wahsatch and the Sierra Nevada, are able to support almost no vegetation at all, others are under so favorable influences, by reason of surrounding waters (e. g., the peak of Teneriffe), or otherwise, as to bear warm-region plants far higher than their average range elsewhere. Moreover, it must be remembered that, whereas a loss of one degree of mean temperature occurs only at intervals of sixty or seventy miles in going poleward from the equator, in ascending mountains, situated as are the Swiss Alps, a degree of warmth is lost, on the average, for every three hundred feet; so that we may pass in a single day, in a space of only six or seven thousand feet, over an interval equivalent to more

than twenty degrees of latitude, or, say, from Florida to Lake Superior.

In a paper comparing the flora of Switzerland with that of North America, the elder Agassiz has described very fully the successive zones of vegetation encountered in an ascent of the Alps. The lowest is the zone of vineyards, where thrive all the fruits, cultivated shrubs, grains, and flowers of southern Europe. Immediately above this horizon, at an elevation of 1,600 to 1,700 feet, begins the zone of oaks (two species), which reaches about 1,500 feet, or a little higher in sheltered valleys; the accompanying shrubs are the yew, box, alder, holly, buck-thorn, and various briars; the fruit trees cultivated most successfully are the walnut, apple, pear, etc. Following the oaks is a narrow region distinguished by the wild cherry and common European pine, to which, beside a wide variety of shrubs, belong the linden, maple, dogwood, aspen, various wild fruits, etc. The next is the zone of the beech, which extends over 1,000 feet of vertical height, up to 3,500 feet in the Jura, and 4,000 feet in the Alps. With it occurs a long list of special shrubs, and it is succeeded by the region of pines, or coniferæ, which "extends from 3,500 to 4,500 feet in the Jura, and to 6,000 feet in the Alps." It is well characterized in its lower and middle parts, where we find the ash, the Norway spruce, silver fir, and juniper; and in the higher part the stone pine, *Pinus pumilio*, and the larch. In this zone, also, live the birches, and some shrubs and herbs which never leave it, such as certain kinds of cranberry and blueberry, raspberries, roses, wintergreen, half a dozen species of honeysuckle-woodbine, *Andromeda*, *Arbutus*, the lovely *Linnaea*, and, in the higher parts, a hawthorn, azalea, and sycamore. "Above all these we meet in the Jura the rhododendrons and the *Salix herbacea*, which belong truly to the Alpine flora characterized by all those handsome plants covered with a light cotton down, which we find along the margin of the glaciers in the Alps, and as high as the uppermost limit where all vegetation ceases somewhat suddenly, at a level of about 8,000 feet above the level of the sea."

Any one can easily study out for himself the latitudes in North America, to which these zones of altitude correspond, but it will be worth while to show how they are paralleled in the White Mountains. A change is noticed as soon as the upper valley of the Connecticut is entered. At Windsor, 300 feet above the sea, is seen the last of the chestnut. The butternut and pig-nut hickory disappear at Littleton (875 feet), where the mountain maple first presents itself. At Fabyan's, 1,500 feet in altitude, oaks and the pitch-pine are left behind, and spruces, larch, bass-wood, white ash, sugar and two other maples, elm, the paper and other birches, speckled alder, and the like, make up the forest list, which continues thus to a level of about 2,080 feet, where pines begin to predominate.

"This height of 2,080 feet," it has been noted, "is a very natural level in the chain of the White Mountains, and especially on the slope of Mt. Washington. It indicates the horizon where the slope begins to be much steeper, and where the variety of trees combined in the forests is greatly reduced; for above this level, to the height of 4,350 feet, we may say that the vegetation consists entirely of *Abies alba* and *balsamea*, and *Betula excelsa* and *papyracea*, which grow gradually more and more stunted, till, at the height of 4,350 feet, those species even which form tall splendid trees one or two thousand feet lower, appear here as mere shrubs, low bushes, with crooked branches so interwoven as almost entirely to hedge up the way, excepting in places where a bridle-path has been cut through. Above this level the mountain is naked, and many fine plants make their

appearance which remind us of the flora of Greenland . . . and several which have no representatives south of Labrador."

Both the Alps and White Mountains (the record for the Rockies would be little different), are half-way to the pole; and whereas the limit of vegetation in Switzerland is at only 8,000 to 9,000 feet, and in the middle Rockies 11,000 to 12,000, in the Himalayas and Andes, herbage grows as high as 17,000, bushes to 15,000 feet in Kashmir and 16,000 in Ecuador; and in India, grain is raised at 13,000 feet, the edible pine flourishes to 12,000, and apricots are cultivated at 10,000.

In respect to the botany in the vicinity of Quito, Professor Orton³ has left us a full account. While the east and west slopes of the Ecuadorian Andes, he tells us, are covered with a rich sub-tropical vegetation, the whole valley between the double chain of the Cordilleras is singularly barren, the neighborhood of Quito being the most verdant part of the basin. Elsewhere there is little to relieve the dreary sterility beside hedges of agave, cactus, and heliotrope, and small groups of birches. The last of all the trees is the polylepis, reaching an altitude of nearly 14,000 feet, but beyond, even to the snow-limit, grows a peculiar shrub called *chuquiragua*. The last zone of vegetation consists chiefly of yellow-flowering composite. Professor Orton points out that the facts noticed by Kerner⁴ in a special study of the Tyrolean Alps are observable on the Quitoian Andes: 1. The very small number of annual plants, bearing to perennials the proportion of 4 to 96, while in the Mediterranean district it is 42 to 58. 2. The large proportion of alpine plants with rosettes of fleshy or succulent leaves, as gentians, saxifrages, etc., one species of the latter family flourishing on Chimborazo at 16,000 feet. 3. The poverty of the alpine flora in plants having stores of underground nourishment in the form of bulbs. 4. The almost entire absence of climbing and creeping plants. 5. The large proportion of flowers of intense hues—the higher you go the brighter the blossoms. 6. The deficiency of spiny or stinging kinds. Another singularity of all elevated floras is the fact that there is never a large representation in species of one group, the plants gathered in any high mountain region, showing a wide diversity.

The likeness that exists in a general way between the flora of lofty summits and that within the arctic circle has been pointed out. The apexes of the Alps and Pyrenees show a number of plants belonging to Lapland and occurring nowhere between. Mt. Washington bears several representatives of the vegetation of Labrador and Greenland. A. R. Wallace⁵ tells us that the isolated volcano of Pangerango, in Java, is crowned by a vegetation closely allied to Europe. Orton found in the higher Andes several plants also native to the northern United States. "The *Lecidea geographica*, a lichen encrusting the surfaces of rocks toward the limit of perpetual congelation," was met with by Pickering⁶ on the White Mountains, next on the Fuegian peaks within sight of Cape Horn, and for the third time on the lofty heights of Hawaii.

The explanation of this is found in the migration of all life, vegetable and animal, before the advancing depression of temperature which, at the height of the Glacial Period, covered half of each polar hemisphere with an ice-cap, and lowered the warmth of the tropics to that of the temperate zone of the present. As the cold came slowly on, and each more southern zone became well fitted for arctic beings, and ill fitted for its former more temperate inhabitants, the latter would be supplanted by arctic productions, and would themselves be pushed into the tropics.

The slowness and enormous length of this advance and reign of ice must be remembered. As the long ice-age waned and genial warmth ushered in the present era, an opposite movement would begin. The arctic forms would follow northward close at the heels of the retreating glacier, provided they had not lost their adaptability for the change (in which case they would perish), and would be again supplanted in their temporary haunts by the resumption of those sub-tropical species of plants which the reviving climate now encouraged. But wherever the arctic plants (and some animals) had taken possession of a mountain top, the persistent cold there, due to its height, would enable them to hold on, since it would keep off the rivalry of less hardy kinds. Thus the flora of a high mountain is an isolated relic of the flora of the Glacial Period, which had spread over all the middle zone of the globe, whither the ice did not reach; and, of course, it matches in many species with the flora of other summits and at the poles, since the conditions are closely similar.

"But this explanation implies," to adopt Mr. Wallace's language, "that in cases where the Glacial Epoch cannot have so acted, alpine plants should not be northern plants; and a striking proof of this is to be found on the Peak of Teneriffe, a mountain 12,000 feet high. In the uppermost 4,500 feet of this mountain, above the limit of trees, Von Buch found only eleven species of plants, eight of which were peculiar; but the whole were allied, to those found at lower elevations. On the Alps or Pyrenees at this elevation,

there would be rich flora comprising hundreds of arctic plants; and the absence of anything corresponding to them in this case (another similar instance occurs in the high hills of Jamaica), in which their ingress was cut off by sea, is exactly what the theory leads us to expect."

Though mountains are often bare and cliffs devoid of soil, we must not conclude, as Mr. Robinson warns us in his "Alpine Flowers for English Gardens," that the choice jewelry of plant life scattered over the crags lives upon little more than mountain air and the melting snow. Where will you find such a depth of well-ground soil, and withal so perfect drainage, as on the moraines of some great glacier stained all over with tufts of crimson saxifrage? In that narrow chink from which peep tufts of the diminutive and beautiful *Androsace helvetica* has gathered crumbling grit and washings for ages. "Only a very small proportion of alpine plants are annuals; and they are frequently provided with a store-house of nourishment in the form of rosettes or tufts of thick succulent leaves; but their chief water-supply is through their roots; and thus we find that . . . the roots of alpine plants, scarcely an inch in height, will be found to penetrate the chinks between the rocks, full of rich earth, to the depth of sometimes more than a yard, or forty times the height they venture into the air." It is by these provisions, and the depth of their resources, that alpine plants are able to survive the sudden and severe alternations of heat and cold, moisture and dryness to which their situation exposes them.

SUNDAY READINGS.

SELECTED BY CHANCELLOR J. H. VINCENT, LL.D.

THE UNKNOWN GOD.

[February 6.]

The methods of Pharisaic self-deception have been a little altered in our days, though the end aimed at is the same as in ancient days. To a considerable extent doctrinal accuracy has taken the place of external ceremonies, the Pharisaism of minute definitions and damnatory clauses has taken the place of phylacteries and ostentatious almsgiving.

It is not the length of our garments, but the length and complexity of our creed, on which we now generally congratulate ourselves. We need not even give alms at all, tracts are much cheaper, and do just as well. Provided that it can feed itself on some parts of religion without being asked for any real self-sacrifice, Pharisaism is satisfied. Any of the comparatively indifferent or unimportant elements of religion will serve the purposes of this dishonest religious spirit. At one time it will nourish its self-satisfaction and pride on orthodoxy; at another time it will derive amplest sustenance from heterodoxy. Extremes meet; Pharisee meets his brother Pharisee most unexpectedly and at every turn.

Provided always that we do not make religion consist in self-surrender, the Pharisee will worship with us in all sorts of temples. At one time he has a fancy for the ornate worship of the Ritualists; at another time he prefers the unadorned simplicity of Evangelical Dissent; at another time he turns Broad Church and makes religion consist in enlightenment; sometimes he feels disposed to leave the old religion altogether, and offer his thanksgivings to the Almighty from the serene heights of non-religious science. Many scientific men are stuffed full of Pharisaism. "This

people which knoweth not the law is cursed," said the old Pharisee. "This people which knoweth not the law (the law or laws of the physical universe) is cursed," says many a complacent Pharisee of the materialistic school.

To make knowledge the chief thing instead of moral goodness, is a very prevalent phrase of Pharisaism. Here, as elsewhere, extremes meet; the rigid Athanasianist and the non-religious man of science both overestimate knowledge and undervalue moral goodness. In the great temple of Pharisaism they often meet each other, to their mutual surprise.

In these days we have also another and very odious form of Pharisaism, viz.: that of art. This false religion thinks more of sweetness and light than of genuine goodness; it prefers correctness to natural nobleness; it thinks uncouthness the one unpardonable sin; it turns with disgust from the heights and the dread depths of our human nature; in its new edition of the "Pilgrim's Progress" a saunter down Bond street takes the place of the strange terrors of the valley of the shadow of death; it is quite prepared to turn Elijah out of heaven as an uncouth and unmannerly person—a person quite wanting in sweetness and light. The real motto of this religion is, By taste are ye saved through culture, not of works, lest any man should be vulgar.

In these days self-deception has been carried to great perfection. No one need now feel the old-fashioned pains of remorse; no one need think ill of himself. Just as a few feathers suffice for the clothing and adornment of a primitive savage, so also a few cheap virtues and a few religious phrases amply suffice to hide from many a man his own spiritual nakedness. Nay more, in many cases a few touches suffice to turn our very vices into virtues, our filthy rags into wed-

ding garments. Great and marvelous is the power of names; many a shameful imp of wickedness is taken by its fond parents to the ever-ready baptismal font of self-deceiving conventionalism; and lo! it is said to have received a new nature as well as a new name, and ere long will present itself to receive the right of confirmation.

[February 13.]

Many and various are the ways that seem right to a man, and which are yet the ways of death. Selfishness, though born a child of the devil, now regularly attends the services of the church; it has received a new name, and now calls itself Christian prudence; it claims the wise virgins for its sponsors. Cruelty calls itself righteous severity. Pride often becomes ecclesiastical, and then fondly imagines that it has become religious.

Moreover, in deceiving himself, each man receives considerable assistance from his neighbors. We are constantly taking the narrow and inadequate morality of a class for the genuine morality of the kingdom of God. Though we deny that pope or priest can forgive sins, we practically are of the opinion that our particular class or set of men can do this. The leaders of our particular set are constantly granting us *indulgences*. Considering that we are so very refined, we may be allowed to be a little sensual. Considering that we are so learned in matters of taste, we may be excused for not troubling ourselves about the mysteries of religion. Considering that we attend church so regularly, we may be permitted to be a little spiteful and censorious in our judgments of our neighbors. Considering that we are so sound in our views about justification by faith, we may well be pardoned if we cheat a little in our business, or put sand in the sugar we sell.

Above all, we must bear in mind that all genuine and living religion in man implies effort and struggling. The self-complacent repose of Pharisaism is its own sufficient condemnation. We should feel doubtful of our spiritual condition when all is peaceful within us. When "the strong man armed," the aboriginal evil of our nature, is in undisturbed possession of us, all is peaceful. But "when a stronger than he cometh," when the spiritual life arises in us and begins to strive for the mastery with the old animal life, then in truth our nature is henceforth the arena of unending war and contention. If we are not conscious of prolonged and deliberate exertion, we may be sure that we are simply floating with the stream—that stream which flows ultimately into the devouring ocean of accustoming evil.

Genuine goodness, as John Stuart Mill¹ justly thought, does not thrive in our hearts without careful cultivation. Whilst we sleep, an enemy comes and sows tares in our souls; the exorcised demons of ancestral brutality and sinfulness return once more to their ancient home, delighted to find it "empty, swept, and garnished." And it is well if they do not bring with them "seven others spirits more wicked than themselves," if the vices of a specious but putrefying civilization are not added to those of a primitive and savage barbarism.

Pharisaism is ever a religion of peace and self-satisfaction; Christianity is a religion of sorrow and dissatisfied longings, of endeavors that often seem vain and hopeless. Most correctly did John Bunyan describe "Ignorance" in the "Pilgrim's Progress" as confidently anticipating a welcome in heaven; whereas the true pilgrims were often well-nigh hopeless because of their realized sins and infirmities. In sober truth, "there is a way that seemeth right to a man, but the end thereof are the ways of death." There is no short cut, no easy, royal road to holiness. The *Via Dolorosa*

of genuine goodness is easily to be distinguished from the smooth, broad, flowery path of Pharisaic religion.

[February 20.]

Genuine, wide-hearted Christianity is for us the only real "religion of humanity." We cannot live without God. Christ, the divine ideal man, has not only the "keys of death and of hell;" he has also the keys of the truest and deepest life. He alone has adequately interpreted God's mystic writing in the inmost recesses of our souls. He alone enables us to develop all the rich potentialities of our nature. Even amidst the weakness and the penury of our earthly life, He "gives us power to become the sons of God."

Truly "God hath chosen the foolish things of the world to confound the wise." Our affections are like those favored, awe-struck *peasants* with whom the Eternal Pity communed after it had been slain and buried by the pedantic wisdom of Judæa. Vainly do the Positivists bury the Infinite. Vain is the watch over its grave of Comte's² dull, helpless guard of unreasoning magisterial authority. On the third day it rises again. Cast out of the Judæa of learned science, it goes before its followers into the despised Galilee of human friendship and human love. There it reigns supreme forever. There, through countless ages, the victorious Infinite makes men's hearts burn within them. There it "swallows up death in victory." There through the unfathomed, yearning eyes of quenchless human affection, the fiery soul of the outcast Infinite gazes forth on our wondering spirits, and rebukes the narrow pedantry of science with the strong, sublime declaration, Before philosophy was, I am.

That we should live again beyond the grave is not more wonderful than that we ever came to live here now. And so we will ever cling to our great hope of a loftier life beyond the dark valley of death. We will not exchange this "pearl of great price" for the evanescent brightness of the Comtist hope, for the transient beauty of ephemeral insects' wings.

The Positivists have appealed to humanity, and by humanity their claims must be judged. To me it does not seem in the least doubtful what the final verdict will be. Man cannot live on fugitive chimeras such as the "*Grand Être*" of the Positivists. We want something more solid to lean upon; and so we turn back to our old religion. In its strength we live, and in the might of its inexhaustible hopes we dare to die. Even in the last blinding mystery, even in the supreme faintness and collapse of death, even in our final dreams on earth—even then we will still cry boldly, with undying tenacity of faith—

"Nearer, my God to Thee,
Nearer to Thee."

And as the dream ceases, and the soul awakes in the great realm of realities, as our longing eyes descry, on the God-lit, eternal shores, the dear eager faces of the souls that we have loved on earth, as we gaze also on the serene, benignant countenance of the "Friend of publicans and sinners"—then, in that glad hour of redeemed and ennobled capacities, we shall know assuredly that ours is the true "religion of humanity."

[February 27.]

No one has found more vivid and appropriate expression for the soul's immortal aspirations than those old words of a great psalmist of Israel: "Like as the heart desireth the water-brook, so longeth my soul after Thee, O God."

In the Hebrew prophets also that which still moves us is the depth and fervor of their feelings and not their tran-

sitional intellectual ideas. The greatness of Isaiah is moral and emotional, and not chiefly intellectual.

And when we come to the New Testament, there also we find the heart much more prominent than the head. Our Lord did not come to call men unto logic, but unto repentance or change of heart. Christ made no appeal to the mere surface or outer rind of humanity; He pierced down to the very depths of our permanent being, and grasped men there by the eternal bond of profoundest sympathy. Therefore was it said of Him, as it never was of any merely intellectual teacher, that "then drew near unto Him all the publicans and the sinners for to hear Him."

And so it ever was with His truest followers. St. John prevailed by the might of love; the heart of the world, like that of the young robber, was subdued by the magical might of his sympathy.

Paul's mind often spoke in the patois of his age and nation; but his heart never so spoke. The scaffolding of Paul's teaching has fallen down and perished, but its inner shrine still gleams with the old imperishable beauty. Yet some there are who prefer to go searching for fragments of the scaffolding, rather than to enter the temple itself.

In making sympathy the essence of true religion and the grandest thing in the universe, St. Paul was immensely superior to the Stoics of his day. Seneca⁴ says that we ought to help others in misery, but that we ought not to allow our minds to feel grief at their suffering. As he puts it, "Only weak eyes grow flushed and painful at the sight of the ophthalmia of others." In this case may God grant us weak eyes rather than strong ones! It is better to be weak with Jesus than to be strong with Seneca. Verily, we may say with St. Paul, "When I am weak then am I strong." Vain, indeed, would it be to give all our goods to feed the poor, or even our bodies to be burned, if we had no love for the human race. It would profit us nothing. The Son of man would not even know us.

The common idea that depth of feeling is almost incompatible with clearness and vigor of intellect is a very superficial and false one. As Emerson repeatedly teaches, the affections are an immense help and stimulant to the understanding; they lift up our minds and make them victorious, as Aaron and Hur once lifted up the arms of Moses praying against Amalek.

Superficiality is the greatest curse of our whole intellectual and moral nature, and deep affections are incompatible with that. Moreover, imagination seems quite inseparably joined with vividness of the emotions, and we all know how poor is the intellectual life of those deficient in imagination. Had Shakspeare been cold and unsympathetic by nature, he never could have acquired his marvelous knowledge of humanity in its most diverse phases. To know man,

one must love man.

Beside this, intellect alone cannot move others. Even if by intellect alone we could save ourselves, we could never thus save others. To make others feel, we must first feel ourselves. And so David moves us more than Plato because, as Emerson says, "The regnancy of the intellect in Plato deprives his writings of that vital authority which the screams of prophets and the sermons of unlettered Arabs and Jews possessed."

Moreover, the soul really is greater than the intellect alone. We are very unsymmetrical beings here on earth. Our hearts are far more developed than our heads; our hearts have learned the one sublime language of the immortals, whereas our understandings still speak in the patois of provincialists of the universe. Probably more gifted creatures in other worlds smile at our understanding, but not at our hearts. Paul says that we *know* in part, but he never says that we *love* in part. He knew better than that. A few more senses added to our present five would probably revolutionize our knowledge, but our love would still retain its essential elements unaltered.

The glories of love in this poor, dim, outlying world have probably been as great in their way as those same glories in other more central worlds. In the moral splendor of Calvary there is nothing provincial. Far rather, there were revealed the true central principles of the universe, the very arcana of God so far as man may know them—God's inmost nature, His very soul. In the face of that pallid human sufferer we believe that there shone forth the undying superhuman light of God's unfathomable goodness, "a light that never was on sea or land;" the very foundation of *all* moral worlds were shaken, and from that dread mystic depth there came forth a voice assuring every grade and every order of being that God is, and was, and ever will be, Love. Verily, on Mount Sinai the Eternal condescended to speak to us provincialists in the patois suited to our own understandings; but at Calvary He spoke in His own natural language, the one unchanging, universal language of the immortals.

Who, then, shall dare to blame us if with all our hearts we cling to the eternal religion of love, and care but little for the perishing and evanescent religions of provincial dogmas?

Let us boldly declare that to us love is of more importance than knowledge. Let us dare to be entirely human. Let us have fellowship with deep souls of every creed. Let us love our friends more than shibboleths.⁵ Let us try to be friends to publicans and sinners, rather than walking dictionaries of ecclesiastical etiquette, and then we need not fear the frowns of fanatics and Pharisees.—*Rev. Alex. Crawford.*

COMMERCIAL BUSINESS.

BY S. S. PACKARD.

I take it for granted that no earnest young man lives who has not at some period of his life asked himself the question, What can I best do? Nay, more, that there are few if any young men who do not ask it frequently, to whom it is not, more or less, a standing inquiry. It is not a question to be answered hastily, but it is one to which intelligent thought may profitably be directed, and in the limited space given me here, I will say the best and wisest things I know how to say, not with any expectation of settling the question, nor with the pur-

pose of saving others from thinking for themselves, but simply to add to the sum of knowledge in this direction such conclusions as have come to me in a thirty years' experience with young men and boys to whom this has been a question of paramount interest.

What can an American young man best do? The first thought that suggests itself implies a qualified answer, namely, that it depends greatly upon the young man. This, however, true as it may be, would be begging the question and not answering it, and I will resort to no such expedi-

ent, but will try in as honest and straightforward a way as possible to meet the just expectations of those who are sufficiently attracted by the title of this essay to attempt its perusal.

It is safe to assume, no matter what may be the temporary drawbacks or obstructions, that the world wants workers quite as much as the workers want work; and this in the face of the fact that in various parts of our own country, under existing conditions there are frequent occasions when even the most capable and deserving find it well-nigh impossible to sell their services not at their own price, but at any price.

Let us make no mistake, however, for it cannot cease to be true that there is a demand for every healthy effort of mind and brain, and the existence of individual cases of failure does not at all weaken the statement. The time will probably never come when there will not exist thousands of willing workers who are unable to find a market for their work. Men and women will continue to live and die within a stone's throw of the very opportunities for which they are vainly seeking; and it is often by the merest chance that people stumble into the places for which they seem to have been born and toward which every impulse and energy of their being have been blindly directed.

It is the old question of "distribution" which stands so defiantly in the way of the fine-spun theories of the economists, and which will probably never be settled to the satisfaction of theorists in this life, whatever light may dawn upon it in the life which is to come. It must be assumed, on broad principles, that the world holds in its keeping a living for every human being upon its face; and yet the fact exists that men and women are born and grow up and are educated—properly or otherwise—without any adequate knowledge of themselves, or of the special part of the world's work for which they were designed.

In my capacity as teacher, having charge of boys and girls, young men and young women, who come to me with the direct purpose of acquiring the knowledge which will help them to fulfil their part in life, I have yet to find the smallest proportion of them who have any proper conception of what they are fitted for, by nature or attainments, or even upon what particular line of industry they would prefer to bestow themselves. And I venture to assert that among the multitudes of eminently successful men, who, in this country are constantly coming to the front, there is not one in a hundred whose lines of labor and success were in any degree foreshadowed in his youth. This country is so full of unexpected opportunities; there are so many channels of utility, with prospective wealth in the near distance, that the ordinary American youth is simply dazzled and confused with the possibilities which lie before him; and instead of its being an advantage and an encouragement in any healthful way, it serves to create doubt and indecision and leaves him oftentimes like the ass between the two ricks of hay, so utterly undecided and demoralized that the only sure thing before him seems to be starvation.

I am often seriously asked what are the chances in business for boys of from fifteen to eighteen years of age, and whether such boys with a fair knowledge of book-keeping, a good handwriting, and the ability to add up columns of figures rapidly and correctly, can readily secure places where they can at the start earn a living; and I am constrained to say that in an experience of thirty years in the city of New York, with a clientage of not less than ten thousand pupils, I have never known an instance of a boy having these acquirements added to a good character, who could not readily find employment. And my greatest difficulty during the

largest share of this period has been to put my hand upon a sufficient number of boys to meet the requirements. This is in such utter contrast to the condition of things in the European cities that I have found it difficult to make people on the other side believe the statement that I have here made. In the city of London I learned, from careful inquiry, that the only way in which a boy can secure even the lowest position in a reputable business house was to pay for it, anywhere from five hundred to one thousand dollars, securing thus the privilege of serving two or three years without compensation, and taking the ultimate chance of a mere living salary with little or no prospect of an interest in the business, or anything beyond a moderate compensation for exacting labor. And while I do not believe that the end and ambition of the young men of this country should be to secure and hold salaried positions, I know of nothing at present which is so sure of affording the opportunity for advancement as a thorough qualification for the duties of business.

A young man who has to depend upon himself must be able to do something well which has to be done, and for which compensation can be exacted. In the present condition of the skilled labor market, the chances are rare for a boy to earn more than a pittance while learning his trade; and although a good trade is a valuable acquisition, and furnishes the means of an honorable livelihood, the leveling processes which are being instigated and enforced by the trades-unions and other combinations which the alleged "conflict" between labor and capital seems to necessitate, act as a direct discouragement to an ambitious youth who wishes to get to the top. Whatever may be the incentive to excellence in any department of labor, the great body of laborers will settle into a dead level of routine and unambitious workers, and the higher altitudes will be sought for and won by the few. And I am constrained to say that it is to these few that these suggestions are necessarily aimed. Whatever considerations may be applicable to the masses, a writer or speaker who aims to make his work effective for the bettering of human conditions, must address himself to the individual, assuming that motives can be quickened, ambitions excited, and noble purposes inspired by pointing out in this direct way the path to honorable achievement.

There is nothing unworthy in that kind of ambition which impels a man to excel his fellows in noble endeavors or enables him to reach a higher plane of spiritual and material success through those endeavors. There is nothing so grand in human achievements that it should be beyond the aspirations of the young; but it must be understood that *achievements* come not by wishing nor by dreaming. Whatever is accomplished worth the wishing, comes of honest, well-directed effort, intelligently and persistently put forth. The high attainments in art, literature, and science, which in our enthusiasm we attribute to genius, without understanding the word, are with scarcely an exception wrought out at the anvil, with painful and persistent blows, often given at random, and with no sure vision of the end. And so the steps which lead to eminence in any line of human endeavor must be sought for and attained by such efforts alone as can be relied upon to overcome obstacles. We have, it is true, examples of men who through some freak of fortune or unlooked for advantage come suddenly to wealth; and while contemplating these eccentric results, we are apt to lose sight of the thousands of ventures aimed at like results, which go down in darkness and despair.

It is estimated that for every man who is fairly successful in Wall street at least a hundred fail; and for every one who grows rich by mere speculation thousands are made to bite

the dust. The sad thing about it all, so far as concerns our young men, is that the exceptional wealth of the few is ostentatiously paraded while of the many who go down, not a word is known. It would be outside of my purpose to inveigh here against the processes of Wall street. The literature of the language is full of expressive terms characterizing the acts and operations of the the Wall street "gamblers," but the mental reservations with which those terms are given and the almost universal condoning of the practices which they signalize make it hard to impress upon young men the dangers which beset a life of mere speculation.

I am not prepared to say that great good may not come of an open market for securities, nor am I able to see how such a market can be maintained without the element of speculation; but one fact can not be lost sight of, namely, that the present methods of dealing in securities upon margins, by whatever name it may be called, is neither more nor less than gambling. There are, doubtless, special considerations employed by good men in their sentimental view of the subject, which may lift the act out of that category; but a strict construction of the spirit of the laws against gambling and of the moral law as well, would make it difficult for the stock speculator to escape condemnation.

As this is not a lecture upon morality, but an attempt rather to answer a plain question, I will only say in reference to this line of "business" that I can think of no greater misfortune likely to overtake a young man who is striving to get on in the world than the mania of speculation as at present excited and fostered by Wall street operations; and I would, therefore, say unreservedly that the one thing that a young man should resolve early in his business life not to do is to enter upon a life of speculation. And I am brought to this conclusion not through any overstrained sentiment of high morals, but as the result of long and careful observation. I have known numbers of young men who have been tempted by this bait, and while I have seen the demoralization of many and the ruin of a few, I do not know of a single instance among them all of what may be called genuine success. One of the greatest misfortunes that can happen to an ardent and impressionable young man is to make a first successful venture in Wall street; and hence when I see one bit by the mania, I always pray that the path upon which he is about to enter may be rough, and his "bad luck" so unmitigated that he will be discouraged and turned back.

It was my thought to speak briefly of the pleasant ways

that are opening for women in business, mainly through the invention of the type-writer and the better methods of teaching phonography. A new profession seems dawning upon us—that of the amanuensis; and the hope and glory of it is that it is to be appropriated by women. It foreshadows almost a revolution in business methods, and has had so far the effect of liberating busy men from the mechanical drudgery of correspondence, and of giving pleasant and remunerative employment to hundreds of intelligent and worthy women.

And now, finally, in the character of the Yankee who answers one question by asking another, let me inquire what is the measure of success for which these efforts of our young men are to be put forth? Will money compass it—or the power and distinction which the possession of money is supposed to confer? When Agassiz in the simplicity of his nature confessed that he had not time to make money, he unconsciously gave birth to a sentiment which was as broad and beneficent as it was true; and I do not doubt that it has helped many a young man to a better view of the true end and aim of life. It is, indeed, a serious question whether the impulse of human effort should be wholly, or even mainly, the acquisition of wealth; whether there are not better things to live for and work for, and whether the price exacted for this doubtful result is not more than any body can afford to pay.

The passion for money making grows with its indulgence, and if fostered beyond a healthful limit tends to cramp the soul and close the sympathies for better things. There are conspicuous instances of men whose early lives gave promise of a generous unfolding, but who being caught by the fashion of money getting, were led thereby to subordinate their better sentiments and nobler desires until that which was at first sought for simply as a means, became at last an ignoble end, thus causing the surrender of a life for the least valuable of all human achievements.

Thus, I conclude: First, that the avenues of legitimate business present the best opportunities for young men; second, that there can never be an oversupply of earnest, capable applicants for good places; third, that a reasonable competence is within the easy reach of those who desire it sufficiently to work for it understandingly; fourth, that speculation is not business; fifth, that money making is not the true end of life; and sixth, that the wealth most to be desired is the possession of one's self.

ROCKS AS CIVILIZERS.

BY CHARLES BARNARD.

The course of readings for the Chautauqua Literary and Scientific Circle wisely includes the study of Greek, Roman, and English history. These studies in history will give us an excellent idea of the history of civilization, and will, in part, explain why we to-day live in these United States in greater peace and security, and in more comfort than any people who have ever lived in the world.

We have better homes, more conveniences, more luxuries, greater variety of food, and better clothing, more light, and more general education than has ever been bestowed upon any nation described in history. It is less difficult to live, and life is longer and more healthful than ever before. In short, we are more civilized, and, as a result, have less of crime and misery and more of virtue and comfort than men have experienced in the past. We are the heirs of Greece, Italy, and England.

Our studies in the history of these countries will give us one key to the secret of our own civilization. At the same time, we must not be misled by the writers of history into thinking that the progress of any people from savagery and barbarism to civilization is due wholly to laws, governments, kings, parliaments, the fine arts, literature, or religion. These things have helped greatly, particularly the science of law. The fine arts and literature have helped much, and Christianity is the greatest factor of all, as far as the best and highest aims of civilization are concerned. Yet, beside these, are other things that must be considered lest we fall into the foolish mistake of the worthy man who said that "the fact that Providence had arranged all the great rivers to flow past the great cities was an admirable illustration of the Divine wisdom." The good man's speech with all its amusing ignorance has a serious lesson, because,

if our studies are one-sided and purely literary, we may be led into the same errors in regard to the history of our own times. The C. L. S. C. by its very name saves us from such mistakes. It was not literature alone that made Athens and Rome in the past. It is not literature, the arts, or Christianity alone that made the modern London. Physical geography gives us a key to the greatness of the old civilization of Rome and Athens; and physical geography and geology explain in part the greatness of London and the wealth and position of our country.

It is said that men in wandering from the interior of the great continents down to the sea, took the first step in advance from the lowest savagery by learning to eat fish. Whether this notion be true or not, it is undoubtedly true that civilization began on the sea-shore. Egypt, Greece, and Italy were maritime countries. They bordered on the great midland sea. Egypt had a great navigable river opening upon the sea and this gave her a sea-port. Greece and Italy had coast lines indented with harbors where ships could land; Syria was on the sea. Navigation came before roads. The sea made the first highway, and highways are civilizers.

Europe is in advance of Africa and Asia because of its immense coast line. Christianity spread first over Europe because Paul could take ship for Rome. It was because of their geography that Greece and Rome became the foremost nations of the ancient world; precisely as to-day England is the great civilizing nation because she commands the seas of the world. We may think it well for children in school to concern themselves with such dry subjects as the divisions of land and water. These things concern us also, for on these things, in large part, have depended the whole progress of literature, the arts, governments, and Christianity. If the good man who remarked on the relation of rivers to cities had studied geography, he might have saved himself from becoming one of the classic jokes of the schools.

It is the same with the younger science of geology, we have already studied in this year's course of readings. We may think it a dry record of stones, mountains, strata, degradation of hills, uplifts, traps, and what not, and barely read enough to pass our eighty per cent of the questions. We may do this and forget the greater lesson that out of the rocks have come power, and that power is the foundation of modern civilization.

We can imagine a people having the fine arts, literature, graceful manners, and all the domestic virtues. The Greeks had almost as much. We can think of a Christian people having these things and yet having neither metals nor steam power. We cannot conceive of such a people making any progress in advancing their civilization or in spreading their arts or Christianity to other nations. We could not have lived a day in comfort in old Rome or Athens. The mass of the people in those grand cities were sunk in a misery, ignorance, and neglect that we could not and would not endure. It is because geology and science have used the rocks as civilizers that we live to-day in the comfort we enjoy, and that the arts, literature, Christianity, and all that makes life worth living, spread over the world to all the children of the Heavenly Father. Geology is as much His staff on which we lean as any other branch of knowledge.

Coal and iron are the foundations of modern civilization. They mean power, and power is progress. A farmer in the last century brought a few black stones in his wagon to Philadelphia as a curiosity. A man of science showed that the stones, if placed in the right kind of a stove, would burn

with a pale flame and much heat. For a long time men have known that certain brown stones, if treated with fire, would give iron. The geologist has searched for these black and brown stones, has classified them and mapped out the countries where they may be found. Men have used iron for arms and for hand tools for hundreds of years and have by its aid made great progress.

The discovery of cheap fuel made steam-power possible, and then the progress of civilization was advanced at a speed wholly unknown before. It may safely be said that our whole civilization now rests on steam-power, and the comfort and safety of the nation depend on the amount of coal we have in our hills and mountains. It is doubtful if we could even live more than a few weeks were our supplies of fuel suddenly cut off. The northern states would freeze and every state would starve. We cannot, therefore, say that the scientific portions of our *Alma Mater's* course of reading is of less value than its literary side, neither can any who wish to be considered as educated people, remain in ignorance of the geology of our own country.

Poetry is fine, the arts are graceful, literature is elevating, but what avail are they if the head aches till we cannot read just because we are ignorant of the proper way of making our anthracite fire. We may even be cross and generally disagreeable and lacking in the Christian virtues, and all because there is so much coal gas in the room (through our own stupidity and ignorance) that even a saint would be unbearable in such an atmosphere.

Our studies this year have shown us something of the supposed origin of the coal measures, and of their character and structure, and we may now turn aside for a moment to consider the coal deposits of our own country, their location, and character, and look at their probable use in the future. Coal is widely distributed over the world but, as far as we have yet learned from geology, is very unequally distributed. For instance, more than half of all the coal in Europe lies in the British Isles. Coal is so valuable that its relation to the area of a country becomes of importance. In France there is one square mile of coal under ground to every two hundred square miles of territory. In Belgium one square mile to every twenty-two and a half square miles. In Great Britain there is one square mile of coal to every twenty square miles of land. In this country we have one square mile of coal of some kind to every fifteen square miles of territory. In all Europe there is estimated to be about ten thousand square miles of coal-producing land or one in three hundred seventy-five. In the United States we have over two hundred thousand square miles of coal lands and can probably find very much more when geology really maps out our whole territory. Another advantage we have over Europe is that our coal is in thicker seams and is much nearer the surface and, therefore, in more easy reach than in Europe.

The stranger coming from the smoky cities of Great Britain marvels at the clearness and brightness of the sky as he approaches New York. In like manner the New Englander traveling from Boston to Pittsburg wonders at the change from one city to the other. At least he did before the days of natural gas. One comes from a bituminous country to an anthracite country and the other does just the reverse. Very few are so ignorant as not to know this much, yet how many know the extent, location or position of our anthracite beds, how many have studied the map to see the limits of the great central bituminous basin that covers so many of our central states? How many know why one coal gives very little flame and no smoke and why another coal pours forth volumes of black smoke from its

ruddy flames? How many know the difference between a steam boiler or even a cook stove for soft coal and one for hard coal, or whether there is any difference at all and why such difference exists? How many know where gas coals come from and why particular coals are best for gas making? How many of us can build a fire in the parlor stove and not make the people in the house wish we had never been born?

We have by this time passed the study of geology in our readings for this year. We may pride ourselves on our progress, yet, let us, before we close the book on geology, ask ourselves if our duty here ends. Should we not go on and learn more of the resources of our own country? Its geology is intimately connected with our daily life and comfort. We have no right to stop here, content with a smattering when our whole civilization and our safety depend on the knowledge of our stores of coal and our beds of iron ore. We are rich in coal beyond all the nations of the earth. We own, as far as yet discovered, more than double all the coal and iron owned elsewhere in the world. Yet when we build a coal fire to cook a steak or warm a room we waste over eighty per cent of the heating power of the coal and throw away ten per cent more in bad stoves and crude methods of burning the coal. Do we fancy our two hundred thousand square miles of coal are to last forever? Do we not see that our forests have nearly all disappeared before our insane and greedy lumbermen? Do we not see that the price of wood rises year by year and that the time may come when we must use iron where we now use lumber, and that wooden houses will become so costly that we must build of brick and stone? These things are of vital importance. They make the great economic questions of the future and we have no right to say that geology is only a thing of the schools; fit study only for impractical professors and students. It concerns us, to-day; it is a matter of money, of our homes and our lives and our virtues. We despise a spendthrift, and our kitchen stoves are extravagant of fuel in a way that would bankrupt a less wealthy people.

What shall we C. I. S. C. students do? First of all, observe, look, make notes. Find out by observation what kind of coal is used in your homes or cities; which kind is best, which the richest in carbon. Examine stoves and furnaces as to their philosophy. What is the law of combustion, of radiation, of heat? What is the theory of an open fire, and why is it the best in a sanitary sense? Why is the common parlor coal stove such an awful invention of the enemy? Look up these things and make full notes of all you learn. After that read.

What of the future? We live in days full of wonders. Since the first class in our *Alma Mater* graduated, and we all know how young our dear mother is, discoveries of the utmost importance have been made. We have seen that a pound of coal can be turned into power and that power be turned into vivid electric light. We have seen that a pound of coal will give a certain quantity of gas that will give a certain quantity of light. We have discovered that a gas flame may give much light and little heat or much heat and very little light, and that the heat can be turned into power and the power turned into more light.

To-day we see the good (but unwise) people of New York city importing anthracite coal from Pennsylvania, carting it through the streets and burning it in half a million stoves, to prepare a million breakfasts every day in the year, and then, at much expense, carrying away the ashes and dumping them with astounding stupidity into the bay where they are filling up the one channel on which the wealth of the port depends. May not their son's children cry out with shame against their grand-

fathers' ignorance when science and geology have pointed out a better way? Millions of tons of waste coal cumber the valleys of central Pennsylvania and people freeze in New York because the very poor must pay fifteen dollars a ton for fuel. This is the street vender's price, though it is no greater imposition than is practiced by the great coal transportation companies. The day will come when science shall break the coal monopolies as with a rod of iron, and gas in pipes will travel from the mines to the cities instead of our present foolish and wasteful coal trains, coal carts, and ash-dumping scows. So great is the revolution in these things in the near future that we *must* read, must learn or be left far behind in the onward march of knowledge. These things are taking place right before us. It were a shame if we do not look and learn.

It is with all seriousness and earnestness that this little preachment is made to all students of the C. I. S. C. Great and wonderful changes in the economies of the world are upon us in the near future, and we should be prepared to welcome with understanding that we may use with skill the new bounties the Creator bestows on the world. Science is, in truth, a teacher of His wisdom. If we can do nothing more, we can, at least, learn of high things in a lowly way and I may end this sermon on our material mercies by a bit of practical experience in the philosophy of fuels. There can be no question that the coming fuel is gas. Heating gas, that is a gas that burns with a hot, non-luminous flame, or without light, can be made in most great cities at very cheap rates. It is even said that the latest discoveries prove that the piles of waste coal around our pits in Pennsylvania can be turned into good gas that will cost less than ten cents a thousand feet. Natural gas is already in use in certain cities and wherever gas is made in our cities it will be found well to use it in cooking.

Bunsen, the *savant*, made some investigations many years ago and showed that if common street gas is mixed with air in certain proportions, a remarkable change takes place in the manner in which it burns. He made his discoveries practical by the invention of the "Bunsen burner." In this gas burner the flame became non-luminous and gave much more heat. The loss of light was of no consequence because the burner was not a lamp, but a stove. The Bunsen burner is now made in many forms and is used in all the best gas stoves. Within the past few years gas stoves both for cooking and heating, have been greatly improved and are now both common and cheap. The heating stoves are not all they should be, because even in the best gas stoves there are some products of combustion and these poison the air unless carried away by a chimney. The cook stoves are far better, because if used in the summer or in well ventilated kitchens and in houses warmed by some other means, the products of combustion do not give any trouble. The advantages of a gas cook stove are in the fact that the full power of the heat is obtained instantly, and as instantly stopped when the work is done; in the fact that there is no coal, ashes or dust or heavy lifting of fuel. It is the ideal method of cooking, clean, sweet, quick, and convenient. A gas stove will bake and boil perfectly and will broil better than any coal or wood fire and for those who think they must fry their food, it is better than any wood fire because safe and uniform. In my own home I have used a gas stove costing ten dollars, for two years for breakfast and lunch for two people at an average cost of seventy cents a month and the price of gas one dollar and seventy-five a thousand. The gas stove will be almost the only stove in the future and the wise housekeeper will practice betimes.

PRACTICAL SUGGESTIONS ON ENGLISH COMPOSITION.

BY PROFESSOR T. WHITING BANCROFT.

I.

GRAMMATICAL QUALITIES OF STYLE.

To become a good writer one must have constant practice. Many think that if they study learned works upon rhetoric and composition, and read a number of standard authors, and thus learn a good deal about good writing, they must of necessity become good writers. But this is a wrong impression. If I were shut up to one of two choices,—a year of writing without any rhetorical study, or a year of rhetorical study without any writing, I would choose the writing. At the end of a single year I might not become a good writer; but I should be much nearer the goal, than if I had studied the best rhetorical works, without writing at all.

In our day no one is thus limited in his choice. With attentive study the principles of composition may be acquired, and then these principles may be applied to practice. Yet in these days of multiplied studies, to spend a long time upon formal grammar or rhetoric, because they afford a sort of mental gymnastics for the pupil, is as absurd as it would be to teach geology or botany without giving the pupil any access to specimens. We believe that it is very important that the principles of composition should be fully mastered; but it is of still greater importance that these principles should be applied to practice both in writing and rhetorical criticism, or the rhetorical study of good authors.

At the outset it is necessary to know the difference between grammar and rhetoric. Grammar is the art of correct expression, rhetoric, the art of effective expression. Sometimes a simple grammatical statement is more effective than the most elaborate utterance. The best writers are always the simplest. To be silly and simple is easy enough; but to be wise and simple is very difficult. The tutor of Elizabeth and Lady Jane Grey left us this maxim: "He that will write well in any language must follow the counsel of Aristotle, to speak as the common people do, to think as wise men do."

In studying effective expression it is best to consider first, its form, and second, its material. In the art of composition, as, indeed, in all arts, the form demands first consideration. At this moment I can recall only one saying of Queen Elizabeth; but if I should repeat all the sayings of Shakspeare that I remember, I should have to cease writing about composition. The great queen knew more Latin and Greek, than the great dramatist did; but she could neither create characters, nor utter sayings as he did. Shakspeare did not discover any new truths; but he put truth into imperishable forms. Let us then consider a few principles of composition, under the conscious or unconscious guidance of which even the greatest writers have achieved their work.

The word *style* has both a general and a special meaning. In ancient times this word meant what we now mean by pen. In a general sense it came to mean the way or manner of writing, and then the mode of composition. Also in a special sense it meant the kind of handwriting, and then the manner which marked any writer, as the style of Cicero.

As grammar is the basis of rhetoric, or as grammatical expression is the basis of effective expression, so the qualities of style, that contribute to correctness must be considered before those which minister to effectiveness. Let us

notice what have been called the grammatical qualities of style. To be correct in expression, a writer must use English words; he must use English words in an English sense; and he must also use English constructions, or he must construct his phrases, clauses, and sentences, according to English idiom.

What are English words? The grammatical form of words in English is so simple that our language easily receives additions from other languages. There are at present in the English vocabulary over one hundred twenty-five thousand words. Yet no writer need be appalled at this great number. The greatest writer who ever wrote English, composed his unequalled dramas with a vocabulary of fifteen thousand words.

It has been estimated that an English farm-hand has a vocabulary limited to three hundred words. An American workingman who reads the newspapers may command from seven hundred to one thousand words. Five thousand is a large number, even for an educated writer or speaker.

When we realize how large our stock of English words is, it is surely needless and unpatriotic to introduce foreign words if we can possibly avoid it. If one is tempted to introduce a needless word from a foreign language, to show his knowledge of that language, let him remember that he only succeeds in showing his ignorance of his own. If a foreign word by change in spelling and accent has been naturalized, then it becomes a part of our vocabulary. It is certainly a gross error to use a naturalized word in its foreign form. Dr. Hodgson says, "None but a pedant would speak of 'the *chori* of an opera,' 'the *croci* in a garden,' or 'dogmata of a church.'" The chief difficulty, however, is in the case of words not fully received into the language. If *formula* is an English word, its plural should certainly be *formulas*, and not *formulae*. It would sound strange to educated ears to hear *phenomenons* as the plural of *phenomenon* instead of *phenomena*, but, as even in scientific treatises the error of using *phenomena* as a singular occurs, the naturalization of this important word is certainly desirable.

To keep pace with the progress of discovery, invention, and thought, a language must grow. When a word has been received there is no reason why words derived from it, if formed in accordance with the analogy of the language, should not also be received. If the word *telegraph* comes into general use, then there can be no objection to the word *telegraphic*.

It is also an offense against good English usage to employ obsolete words. Many words found in standard authors of the last century may not be intelligible to readers of the present day. Dictionaries are large, and time is fleeting, and if a writer uses obsolete words, he will find few readers. In his "Lectures on the English Language," Mr. Marsh affirms that scarcely a word that Johnson and his contemporaries would have used has become obsolete. The careful reader of Dr. Johnson's works will find numerous obsolete words. In his "Life of Milton" occurs the following expression: "Weary of the drudgery of pronouncing *unideal* sounds."

A writer should not be on the watch for new words. Languages must grow; but they are not mushrooms. If a writer is so eager to be in the van that he makes use of every

new word he finds, it may be that not a single reader will be able to overtake him. Van Helmont, the chemist, who introduced the word *gas*, also coined the word *blas* to indicate a certain quality of the heavenly bodies. The former word was needed, and came into general use, the latter word was not needed, and has never been employed.

Mr. Kington Oliphant in his "Standard English," gives an excellent illustration of three forms of expression, whose glaring contrast serves to bring the newest English into merited contempt.

The first form: "Stung by the foe's twitting, our forefathers (bold wights!) drew nigh their trusty friends, and were heartily welcomed; taught by a former mishap, they began the fight on that spot, and showed themselves unfrighted by threatening forebodings of woe."

The second form: "Provoked by the enemies' abuse, our ancestors (brave creatures!) approached their faithful allies and were nobly received; instructed by a previous misfortune they commenced the battle in that place and proved themselves undismayed by menacing predictions of misery."

The third form: "Exacerbated by the antagonists' vituperation, our progenitors (audacious individuals!) approximated to their reliable auxiliaries and were ovated with impressment; indoctrinated by a preliminary contretemps, they inaugurated hostilities in that locality and demonstrated themselves as unintimidated by minatory vaticinations of catastrophe."

"These three sentences," says Mr. Oliphant, "at once carry the mind to Hengist, to William the Conqueror, and to the Victorian penny-a-liner." Upon a subject so important to the welfare of our English tongue, we cannot forbear to quote the well-worn quatrain of Pope:

"In words as fashions the same rule will hold,
Alike fantastic if too new or old;
Be not the first by whom the new are tried,
Nor yet the last to lay the old aside."

The best way to acquire a good vocabulary of words in present use is to read good contemporary authors, and strive to speak and write good English. Ben Jonson used to say that to write well, one must read the best writers, observe the best speakers, and have much exercise of his own style. While no one should imitate the style of even the best authors, it is a good plan to select a paragraph of a reputable author, impress his ideas upon your mind, as well as you can, and then, without recourse to the author, try to reproduce his ideas in your own language.

For example let us take the first paragraph of Chapter III. of Ruskin's "Seven Lamps of Architecture": "In recalling the impressions we have received from the works of man, after a lapse of time long enough to involve in obscurity all but the most vivid, it often happens that we find a strange pre-eminence and durability in many upon whose strength we had little calculated, and that points of character, which had escaped the detection of the judgment, become developed under the waste of memory, as veins of harder rock, whose places could not at first have been discovered by the eye, are left salient under the action of frosts and streams. The traveler, who desires to correct the error of his judgment, necessitated by inequalities of temper, infelicities of circumstance, and accidents of association, has no other resource than to wait for the calm verdict of intervening years; and to watch for the new arrangement of eminence and shape in the images which remain latest in his memory; as in the ebbing of a mountain lake, he would watch the varying outline of its successive shore, and trace, in the form of its departing waters, the true direction of the forces which had cleft, or

the currents which had excavated the deepest recesses of its primal bed."

This paragraph was selected because it contains but two sentences, whose length, fullness, and beauty of thought and expression may be both stimulating and disheartening to the young writer, who endeavors to express the ideas of the great art critic in his own vocabulary. These sentences contain only English words in good, well-received and present use; but to express the same ideas in equally effective language would be difficult if not impossible in the case of an unpractised writer. A first attempt might result somewhat as follows:

"In trying to recall the works of man, when a long time has dimmed all but the most vivid, it often happens that we recall what we least expect to, as hard rocks are not worn away by the streams. The traveler who wishes to correct wrong impressions must wait a good while, and then try to recall what he remembers, but—and then comes something about a pond." Exercises of this sort will not minister to pride or self-confidence; but they will enable the young writer to appreciate the difficulties of acquiring a good English vocabulary.

Another mode may be suggested,—a passage of poetry; a part of Cowper's "Task" may be rendered into equivalent English prose. In taking an example of this kind the young writer should be careful to note the words, whose meaning has changed since the author's day.

But a writer should not only use English words, he must use them in their present English meanings. In a cultivated language, like the English, many words resemble each other so closely either in form or sound, that a writer is liable to confound them. The difference between *visitor* and *visitant*, between *sewage* and *sewerage*, between *destination* and *destiny*, should never be disregarded as each expresses a specific meaning.

Many words, though differing in form and sound, closely resemble each other in meaning. Words so closely related should be carefully discriminated. The words, *calm*, *collected*, *composed*, *peaceful*, *placid*, *quiet*, *serene*, *tranquil*, closely resemble one another in signification, yet each has a distinctive meaning, which the writer should carefully recognize. Landscape painters are not obliged to mix their colors as in former times. About one hundred fifty shades can be obtained in flexible tubes, ready for use. So the modern writer need not coin words to express the shades of meaning he wishes to convey, as these nicely discriminated words are already in our language. Some critics condemn the use of books of synonyms, and compare them to rhyming dictionaries; but to a young writer who has not been able to study words in the works of good authors, a book of accurately discriminated synonyms is of great service. By a ready reference, he is enabled to make distinctions, which would take years of the most judicious reading to acquire.

The gravest of all errors with reference to the meaning of words is to use them in a foreign sense. In Tennyson's "Gareth and Lynette" the reader is puzzled by an expression which is not English.

"Now two great entries open'd from the hall,
At one end one, that gave upon a range
Of level pavement."

Here the English reader must pause and ask, "What does *gave upon* mean?" He finds that the great poet here commits an impropriety in using *gave upon* in the sense of the French *donner sur*.

English words may be used in their English meanings, and yet the construction may not be according to the English idiom. As modern English compared with Anglo-Saxon is

but little inflected, the construction of a sentence is so simple, that the few rules of syntax are liable to be neglected. In the conversation of the uneducated, mistakes are so common that even good writers must be on their guard. Uniform accuracy in the use of English is a very rare accomplishment, yet a writer should guard against mistakes, which may be easily overlooked in the haste of conversation. A modern English writer should aim to unite to the easy grace of refined conversation the carefully studied phraseology of accurate prose diction. No one who speaks more than he writes can ever attain this high achievement. Compare the diction of the best extempore speakers with that of Matthew Arnold, or Ruskin, or Hutton, and you will find it, in respect to accuracy of phrase, clause, and sentence, as much below the level of the attainment of these writers, as it is above the level of ordinary conversation.

Mistakes in construction lower the tone of prose diction more than the others we have already noticed. Of these mistakes we can notice but a few; and shall endeavor to select such as are not generally recognized. Participles are useful in condensing statements, that might otherwise require considerable expansion, but their construction should receive careful attention. Unless the reference of the participle is explicit, the gain in condensation will be a loss in clearness. The following sentence from Miss Austen's "Pride and Prejudice" will serve to illustrate a mistake of this kind:

"Amazed at the alteration in his manner, every sentence that he uttered increased her embarrassment." Here the construction makes the participle agree with the pronoun *her*. One way of changing the construction is as follows: Amazed at the alteration in his manner, she became more embarrassed with every sentence that he uttered.

A common error in the construction of adverbs is in the wrong position of *ever*, *scarcely ever*, *never*. I never remember to have heard him say it. This should be, I do not re-

member ever to have heard him say it, as I *never remember* means I *always forget*.

The mistake called by Dr. Abbott the "Error of proximity," frequently escapes detection. Though frequent in extempore speaking it should never occur in careful diction. In Archdeacon Farrar's "Saint Winifred's" is found the following sentence: "*Nothing but dreary dykes, muddy and straight, guarded by the ghosts of suicidal pollards, and by rows of dreary and desolated mills, occur to break the blank monotony of the landscape.*" In errors of this kind intervening words and phrases divert the attention of the writer from the subject. As volumes are now devoted to errors in the use of English, these examples of faulty construction must suffice.

Grammatical correctness is the basis of rhetorical effectiveness. The impression is deepening every day that too much attention is paid in the schools to formal grammar, and too little attention to the application of grammatical rules in the study of authors and in composition. In his "Introduction to the Science of Language," Professor Sayce of Oxford makes against the present modes of grammatical teaching, the following severe charge: "The grammar that is taught, as well as the methods of teaching it, is essentially unsound. The grammars we have inherited from Greece and Rome are largely founded on false theories and filled with imaginary facts and false rules. We cannot know the true nature of things except by contrast and comparison, and opportunity to contrast and compare was wanting to the authors of our school grammars." When large arbitrary treatises are replaced by small historical works, based on correct philological principles, and when these books are used only as an introduction to the reading and study of good authors, then the time will not be far distant when grammatical correctness will be not merely the accomplishment of the few, but the possession of the many who speak and write our noble English tongue.

End of Required Reading for January.

FRUITION.

BY EDGAR L. WAKEMAN.

The clouds may hang too low, too low,
The ice-bound streams refuse to sing;
The cold, bleak blasts may bitter blow,
And nature's pulse refuse to flow—
But, true as Truth, at last comes Spring!

We toil and till with brain and hand
That our poor world may brighter yield;
We see no blossom on the land;
But, as we falter, God's command
Brings summer sun and golden field.

Down where the reaper's sickle rings,
We look and yearn for harvests o'er;
Our hearts are full of murmurings;
We toil in doubt. Lo, Autumn brings
As true as Time, its treasure-store.

All, true to God's good time are done;
All, true as Truth, despite our fear;
Each cycle rounded out in sun
Or shade; all sweet fruition won—
O weary hearts! have cheer, good cheer.

BISMARCK'S COUNTRY.

BY BISHOP CYRUS D. FOSS, LL. D.

A rapid glance at the salient points in the history of Germany from the time when Tacitus described its semi-barbarous ancestors with "fiercely blue eyes", to the present age in which one of the mightiest uncrowned statesmen of any age has consolidated its twenty-five separate sovereign states into a compact and puissant empire, would furnish a constant succession of themes of the deepest interest; but would require a series of articles instead of a brief paragraph in a single paper. So I must content myself with an outline statement of one of the signal political events of this century,—

THE UNIFICATION OF GERMANY.

The numerous kingdoms, duchies, and principalities stretching from the Alps to the Baltic, having a common ancestry and speaking one language, had long been struggling against the absolutism of their rulers and had been aspiring after national unity. The achievement of Italian unity greatly intensified this desire, and the liberal party rapidly increased in strength in all parts of the land. Absolutistic claims were modified, and the people were partially placated by vague promises of constitutional concessions. At length the slowly germinating seed burst into sudden flower and fruitage. On January 2, 1861, William I. succeeded to the crown of Prussia. Within ten years Germany was united and he was proclaimed emperor. This great result was brought about by a swift succession of most startling events, part of them caused and all of them skillfully used by King William's world-renowned Minister of State, Bismarck. From the beginning his fixed purpose was to augment the power of Prussia and place her at the head of united Germany. Possessed of a rough, masterful, vehement nature, undeterred by any scruples, he laughed at the "solemn traditions of diplomacy", went crashing through all difficulties, and marched straight toward his chosen goal.

The inextricable tangle of European politics has never been better illustrated than by the Schleswig-Holstein question, which it is said only one man ever understood, and it is clear that he must have died without revealing his secret. Bismarck made this question the occasion of a compact with Austria and a war on Denmark, which resulted in the ultimate overthrow of Denmark, and in a large accession to the territory and prestige of Prussia. Then after a splendid reorganization of the Prussian army, knowing that the army of Austria was much inferior and probably disloyal, he picked a quarrel with Austria, and in a "seven week's war" inflicted on her a stinging and total defeat, and drove her into final exclusion from Germany.

The "balance of power" was thus so far disturbed as to cause the utmost indignation in France. A telegram from Ems falsely stating that King William had publicly insulted the French embassy intensified this irritation. It was currently believed that Bismarck caused this statement to be dispatched in order to make war inevitable. Napoleon III., believing that Austria and Italy would hasten to aid him, and that South Germany would hail him as a deliverer, on July 19, 1870, declared war against Prussia. He was quickly and cruelly undeceived. History shows but few parallels to the intensity of universal enthusiasm with which all Germany leaped into the fray. In battle after battle the armies

of France were totally routed. In six weeks the culmination of disasters was reached at Sedan, and Napoleon yielded his sword to William. Then the cry flew through the ranks of the victors, "On to Paris"; and in the palace at Versailles, on January 18, 1871, the King of Prussia was proclaimed Emperor of Germany. The exultant pride kindled in every German breast by such splendid victories extinguished all local jealousies, the twenty-five sovereign states became a nation, and that nation stepped to the very foremost rank as a power in European politics.

THE GOVERNMENT

of Germany is vested in the emperor, the *Bundesrath* (or federal council) and the *Reichstag* (or diet). The imperial dignity is hereditary in the line of Hohenzollern, and follows the law of primogeniture. The *Bundesrath* consists of fifty-nine members appointed by the governments of the individual states. The *Reichstag* has three hundred ninety-seven members elected by universal suffrage, at the rate of one for about 100,000 inhabitants.

The emperor can declare war, if defensive; and with the consent of the *Bundesrath*, if offensive. He can command the army, make peace, enter into treaties, appoint and receive ambassadors, commission all consuls, and prorogue or dissolve the *Reichstag*.

The legislative functions of the empire show it to be a strong centralized government. It has supreme and independent control in all matters relating to the army and navy, the imperial finances, commerce, posts, and telegraphs, banking, patents, judicial procedure, sanitary police, and control of the press and of associations.

It remains to be seen whether the marvelous empire-maker who wielded Germany as a thunderbolt against Denmark, Austria, and France, has really succeeded in his struggles with the mild-mannered old man who assumes the rôle of a prisoner in the Vatican. Believing that ultramontaniam threatened the empire, Bismarck in 1872 expelled the Jesuits from Germany and secured the passage of laws putting the clergy under secular control. Recusant bishops were deposed, imprisoned, and banished; religious orders were discontinued, and the administration of church property was taken from the clergy and invested in bodies of laymen. He has thus alienated the great body of German Catholics, *i. e.* one-third of the population; and the end is not yet. Still, surely the contrast is sharp and most suggestive between Henry IV., of Germany, excommunicated by Hildebrand, clad in a penitent's shirt, shivering for three days in an outer court, in the dead of winter, entreating to be admitted into the presence of the pope; and Bismarck saying in 1875 of Pius IX., "This pope, this foreigner, this Italian, is more powerful in this country than any one person, not excepting even the king. And now please to consider what this foreigner has announced as the program by which he rules in Prussia as elsewhere. He begins by arrogating to himself the right to define how far his authority extends. And this pope, who would use fire and sword against us if he had the power to do so, who would confiscate our property and not spare our lives, expects us to allow him full, uncontrolled sway in our midst."

THE ARMY

of Germany, in numbers, intelligence, organization, discipline, and equipment, is not excelled by that of any other

European nation. Every man is liable to service, and no substitution is allowed. This service continues for seven years, usually from the age of twenty to twenty-seven; three of these years are in the active service and four in the reserve corps. After this there are five years more in the *landwehr*, making the full term of military service twelve years for every man. The strength of the army on a peace footing is 401,659, and on a war footing 1,283,791. 145,000 new recruits are levied every year. Beside the army there has existed since 1875 the *landsturm*, to which all men between seventeen and forty-two and capable of bearing arms belong. This force is called to action only in case of invasion. All troops take an oath of absolute obedience to the orders of the emperor.

THE MATERIAL RESOURCES

of Germany befit a great nation. Its area is 208,427 square miles, which is one eighteenth part of Europe, and one two-hundred-fiftieth part of the whole dry land of the globe. It is less than that of Sweden and Norway together, or than that of Texas, and a little more than that of France or of Spain.

The extent of the uncultivable land is inconsiderable. The arable land, including garden ground and vineyards, amounts to about one half of the area. In general the soil is remarkably well cultivated. In good seasons the production has been found sufficient to meet the native demands. Of the cereals the largest crop is rye; then oats, wheat, and barley. The potato is largely cultivated, not merely for food, but also for distillation into spirits. The common beet is largely grown in some sections for the production of sugar, the average product being 600,000,000 pounds annually. The cultivation of hops is in a flourishing condition in southern Germany. They form one of the standard articles of export. Tobacco is raised in some districts. The vine abounds in southern Germany, and in the Rhone Valley.

The culture of forests is conducted more scientifically than in any other country. In many of the states the forests belong mostly to the government; but even private owners are restricted by law from destroying their own trees. There are foresters trained for the work from their early youth. As soon as one tree is removed, another is substituted. The woodlands occupy about one-fourth of the entire country.

In the rural districts, notably in the Rhine Valley, one observes multitudes of little villages, — often six or seven in sight at once. The houses are grouped closely together; and surrounding the whole are grain fields, vegetable gardens, and vineyards, all cut up into little patches. One man will own perhaps a half dozen little pieces of land, in as many places, the different exposures being adapted to the raising of various crops. The women do a great part of the work in the fields, sometimes beginning as early as three o'clock in the morning. They and the children often go barefoot in the summer, while the "lords of creation" wear shoes.

Of all European countries Germany has the oldest manufactures. In the last century it fell behind England and Belgium; but is in a fair way now to recover its former position. This is due in some measure to the influence of the *Zollverein*, a commercial union of most of the German states and two other states, to procure free internal trade and high tariff on their common frontier.

Germany abounds in useful minerals, and in consequence takes a high place among industrial states. The production falls short, indeed, of that of England, but bears comparison with that of France and of the United States. Germany

produces more silver, copper, and zinc than any other European state. It also abounds in coal and iron, having enough of the former to last two thousand years at the present rate of consumption; and has ample supplies of tin, lead, and salt.

Germany has done more than any other country in modern times to mold the

PHILOSOPHIC THOUGHT

of the world. What the latest style in philosophy is *not* is trenchantly suggested by a recent writer:—"In Germany Hegelianism is out of fashion. In England, Italy, and America a few thinkers, tired of their intellectual nakedness, and unable to weave a philosophical robe of their own, have seized upon and donned the cast-off garments of the Germans, and now parade the streets and by-ways of philosophy with all the peculiar Hegelian complacency and arrogance. The Germans enjoy the spectacle, and occasionally remark that foreign countries are fifty years behind Germany in their thought development. The grains of truth in this quiet hint are just numerous enough to make it incisive and biting."

It is not easy to say what the present drift of philosophy in "The Fatherland" really is. Acute observers are by no means agreed. One says, "Pantheism tried to dethrone God the Father, rationalism tried to dethrone God the Son, and now materialism is trying to take the crown off from the head of man." Another declares that German philosophy is more theistic than several years ago, and is becoming still more so; and that "materialism is not taught today in any of the philosophical chairs of the twenty German universities." "The only eminent naturalist of Germany that is an outspoken materialist and Darwinist is Professor Hæckel."

It must, however, be admitted that the arrant pessimism of Schopenhauer and Hartmann exerts a wide and most demoralizing influence among the half-educated (who by far outnumber the educated), and has wafted its upas odors across the seas.

THE RELIGIOUS CONDITION

of Germany furnishes abundant material for profound and exceedingly interesting study. The world will never cease to acknowledge the debt of gratitude all countries owe to Germany for the magnificent and successful battle she waged for the rights of conscience in the sixteenth century. Well would it be for her and the race if the Reformation glory had never waned. Oh, for another Luther to catch again the deepest meaning of that divine word, "The just shall live by faith," and to sound it forth with resistless authority into the ear of a startled world!

The stalwart reformer, if he could revisit the land of his birth, would be pained to the core of his heart by the omnipresent evidences of irreligion and infidelity. Doctor Cramer says, "The turning away from God, the more than Julian hatred of the church and Christianity, has nowhere found such a strong expression as in Germany." A German statesman writes, "Our commonalty has, with a few exceptions, lost its entire religious base, upon which its ideas of duty and morality rest. Upon a foundation that is so thoroughly destroyed as the Christian convictions of our middle and working classes, it is impossible to build up anew. These people understand no appeal to their religious convictions." An English correspondent declares that our language has no word so malicious as that with which the German papers love to designate Christians,—*Mucker*.

Such prevalent and God defying infidelity could not fail to produce its legitimate fruits. In seven recent years the number of crimes in Prussia increased one hundred per cent,

while the population increased less than five per cent. Suicides also were frightfully multiplied; and why should they not be if the present is unbearable, and there is no hereafter?

But there are cheering signs of a healthful reaction. The dry rot of a dead orthodoxy is giving place to the quickening pulsations of evangelical life. Dorner, Delitzsch, Luthardt, Lange, Christlieb, Ebrard, and other great exegetists and divines, may fairly be said to have stemmed and turned the tide of theological thinking, so that it now distinctly flows in the right direction. In the universities the destructive biblical criticism which was once so popular has to a large extent given place to positive religious teaching. The number of theological students has largely increased, and also the devoutness of their spirit. The church and the state have simultaneously awakened to the peril of the total abolition of the Sabbath, and there has been a revival of teaching and of legislation against Sabbath desecration. The American Sunday-school idea has secured a wide and most hopeful currency in Germany. The system of deaconesses has taken deep root and is rapidly spreading. Within three years the order has increased about nine hundred. It seems to be entirely free from the evils of Romish nunneries, and to devote itself with keen intelligence and saintly consecration to genuinely Christian benevolent operations. The institution is only twenty-five years old;—and yet there are now of mother-houses, 54; of sisters, 5,653. Three of these houses are in the Methodist Episcopal church.

"The churches have taken up the tramp question in Germany, and are making a great deal of progress in what they call working colonies. The governments help them to found colonies where tramps can be put to work, and whose whole object is to reclaim rather than to support them. Everything like actual or professional begging is discountenanced, and the men are raised up to an independent manhood when possible, and then discharged. Of course many cases are failures; but when these men will not work in the colony they are arrested and made to work in the houses of correction, if they go back to their begging. The tramp question has certainly never been more wisely handled than by these associations."

From this topic the transition is natural and easy to the gravest problem which now confronts all civil governments:

SOCIALISM.

This hydra-headed monster, to whose direful purposes even the most thoughtful few are not yet half awake, takes as its watch-word, as Lange says, "Dominion of the masses over the educated classes of the nation; dominion of the fist over the head; dominion of the sensual enjoyments over the inner man; a new world in which force takes the place of right, robbery the place of property, and free-love the place of marriage."

Socialism first became a power in Germany through the labors of Ferdinand Lassalle, who began his public career by harangues to workingmen in Berlin and Leipsic in 1862. He quickly secured and organized an immense and enthusiastic following. His chief doctrines were that the poor as a class can never rise save by forming productive associations which shall secure to them the whole profits of their labor, and that it is the duty of the government to provide capital for such associations, and to regulate the markets of the world. After his death his followers carried out his doctrines to the extent of arguing for an equal division of property, by violence if need be. At successive general elections the number of socialistic delegates to the imperial parliament increased; and in 1877 it was calculated that one-tenth of the voters in Germany were socialists.

Still there was no serious thought of putting down the movement by force until in May, 1878, a shot was fired at the revered and aged Emperor, as he drove along *Unter den Linden* with his daughter by his side. The criminal, a youth named Hödel, boasted of his socialist opinions. The nation was aroused. A bill providing for severe measures against the socialists was passed through the federal council, but failed in the diet. Suddenly the Emperor was again shot at, and wounded. Germany was convulsed with rage and anger. Enormous special powers were voted to the imperial police; and socialism seemed to vanish from the land.

It re-appeared on this side the ocean. Vipers die hard. They may be struck at and frightened into their hiding-places for a time; they may be scotched and mangled; but they will re-appear in multiplied numbers and with the same old venom. Thus far they have been so few among us, compared with the forces which could trample them out, that we have given too little heed to their demoniac and multiplying hiss. "*Truth*," published in San Francisco, says: "When the laboring men understand that the heaven which they are promised hereafter is but a mirage, they will knock at the door of the wealthy robber, with a musket in hand, and demand their share of the goods of this life now." "*Freiheit*," the blasphemous paper of Herr Most, thus concludes an article on the "Fruits of the Belief in God": "Religion, authority, and state, are all carved out of the same piece of wood—to the devil with them all!" The Central Labor Union had a parade in New York City, September 5, 1883, in which from ten to fifteen thousand laborers participated. Some of their banners were inscribed as follows: "Workers in the Tenements, Idlers in the Brownstone fronts;" "Down with Oppressive Capital;" "The Wage System Makes Us Slaves;" "We Must Crush Monopolies Lest They Crush Us;" "Prepare for the Coming Revolution;" "Every Man Must Have a Breech-loader, and Know How to Use It."

Of course not all members of labor unions go to any such extent of revolutionary purpose as this. But many of their leaders are arrant demagogues. When assassination is publicly advocated as a means of progress, anarchy is close at hand; and not in Germany but in America is the Waterloo of faith against fidelity, and self-government against anarchy to be fought. President Seelye of Amherst College, greatly understates our peril when he says, "There are probably one hundred thousand men in the United States to-day whose animosity against all existing social institutions is hardly less than boundless." Stout hearts may well beat solemnly on the eve of the inevitable struggle which the next generation must witness; but the result need not be doubtful. The sons of the heroes of Gettysburg will not be found wanting in the coming Waterloo.

THE FUTURE OF GERMANY

not the most sagacious political seer can forecast. Indeed, all Europe is working out political problems which confound the wisdom of the wisest statesmen. In almost every country in Europe the observing and thoughtful tourist seems to himself to be walking on a volcano.

In France the recent expulsion of the princes revealed the weakness and rashness of the government, and brought to light a wide-spread discontent with the republic.

How long can "United Italy" be secured under such enormous burdens of taxation (estimated at thirty-one per cent of all incomes) while eighteen millions out of her population of twenty-seven millions go to bed hungry every night? (So an eminent Italian publicist declares.) Meanwhile her old enemy sits quietly in the Vatican, the keenest

of observers, biding his time.

In England one feels a deep and general apprehension of possible upheavals. How long can she hold her colonies? And what effect will their coming independence have on her national prestige? Must not Ireland soon have some form of local self-government? And may not England be convulsed by the burning questions between bitter poverty and enormous wealth?

Possibly the condition of Germany is still more critical. Her prosperity is largely contingent on the life of one old man. Bismarck is extravagantly lauded, cordially hated, and universally respected. He rules a people intensely fond of liberty, but strangely ignorant of the first principles of

practical self-government. They are restless under the omnipresent pressure of an iron hand; yet they raise no revolutionary out-cry, because that hand beat down Austria and France, consolidated the Empire, and makes it respected in all the world. Bismarck can hardly have a like successor. When he dies the German Samson will shake himself and demand greater freedom. Let us hope he will not pull down the pillars of the social fabric. The immense immigration of Germans into America caused a member of the *Reichstag* recently to say, "The German people have now but one want,—money enough to get to America." Germany is full of American ideas, and in the near future she must and will have a more liberal form of government.

THE WESTERN LITERARY OUTLOOK.

BY MAURICE THOMPSON.

Literature may be divided into two masses, the metropolitan and the provincial. Rome, Paris, Athens, and London are familiar instances of intellectual centers around which areas of literary fertility have spread with a varying circumference which has bounded the urban influence. Outside of this periphery a still more indefinite space has existed in each case, the true provincial area throughout which, in a spasmodic and irregular way, the creative spirit in letters and the arts has shown a peculiar strength and activity.

Before the beginning of the Christian era there were schools of philosophy and of literature to which pilgrimages were made by ambitious young men. These schools were neither colleges nor universities; they consisted of masters and disciples devoted to certain theories and methods. The masters were, as a rule, men of great personal force, and the disciples, enthusiastic almost worshipful young admirers drawn together from every direction by the fame of the teachers. With the spread of Christianity and the irradiation of that sweeter enlightenment which has constantly been generated by Christian activities, these schools disappeared to give place to a more liberal and democratic influence in the field of literature. Slowly the masters came to be regarded as instances of genius instead of being made the founders of imitative schools. In a word, originality began to be sought after and each individual artist was expected to work from his own point of view. The great metropolitan centers have always been the store-houses of the world's riches, its splendor, its characteristic social attractions, and its best books and pictures; hence they have drawn toward them most of the ambitious, sensuous, and adventuresome spirits of the areas over which they have ruled.

Soon after the invention of the art of printing, publishers established themselves in the larger cities, and it was natural for authors to seek that society which knew most about their books. But the fact that for centuries literary genius was dependent upon royal and patrician personal patronage for support did more than any other to urge ambitious writers into urban and especially metropolitan life. All these influences, though greatly modified, are still potent, and we see a great number of provincial authors in the first stage of development hurrying away from their country homes to plunge into the city's whirlpool of clashing activities and seductive luxuries. The time is not yet past in which young fellows leave the rural nativity and plod along

"The dusky high-way, near and nearer drawn" toward the great metropolis, and it is not unfrequently the literary tramp who, with heart half sinking and half jubilant,

"Sees in heaven the light of London flaring like a dreary dawn."

The picture suggested by the thought is too pathetic to permit the humor it generates, and yet one cannot help imagining the return of the prodigal after a starving experience and the husks of disappointment.

There is a quenchless fire smoldering under the fame of the Burnses, the Millets, the Jasmins, and of all the rest of the outsiders, which keeps a sensitive mind from enjoying their works to the fullest degree. Somehow the "Cotter's Saturday Night" and the story of "L'Abuglo de Castèl-Cuillé" and those haunting creations of Millet's have in them a menace to one's happiness, as if they threatened to give forth some subtly dangerous essence of human suffering, or as if they might break open and disclose a bottomless pit of despair. The provincial is always hungry and thirsty and discontented. The promise-land is just over beyond the curve of the earth from him. He dreams that heaven is a great city. Hence, in his cheerfulest creations, there lurks a trace of that gloom which always pervades the atmosphere of isolation—a touch of the hermit's spirit. This attraction exerted by the metropolis having drawn so many provincials into city life has led to a great mistake in balancing the account between town and country on the score of literature and art. Take Paris, for instance, and begin to count her distinguished *litterateurs* who have been born provincials. Balzac the novelist was a native of Tours, and Balzac the great stylist and letter writer of the sixteenth and seventeenth centuries was born at Angoulême. Racine did not go to Paris until he was twenty years of age. Hugo and a long list of the most distinguished later French writers came into the gay metropolis on the tide of attraction, at one time or another, and to-day the leading poets, novelists, and journalists of Paris are natives of the provincial towns.

A catalogue of the literary adventurers who have rushed to London from all quarters of the kingdom would fill a stout volume. So New York and Boston have been the centers toward which all artistic ambitions have moved in America. Howells and Harte and Miller and Stockton and Stoddard and Greeley are not the only provincials who have made those two great cities better known by the glory they have shed upon them. Bryant was born in a country place,

and so was Halleck, who after a long career in New York returned in his old age to his native town, Guilford, Conn., to rest and die. Cooper was born at Burlington, N. J., and Whittier and Longfellow were both born outside of Boston. Thoreau was a native of Concord, and Hawthorne was born at Salem.

So in taking a glance at the West for the purpose of sketching the literary conditions apparent there, one must bear in mind that already many of the brightest and choicest spirits of that great and indefinitely outlined area have run away to New York and Boston. There are W. D. Howells of Ohio, and Joaquin Miller of Indiana, and Bret Harte of California, and John Hay of Illinois, at the head of a list composed of the most illustrious names in the younger class of American writers, all of whom have migrated eastward, and have so mingled with the native Yankees that their origin is almost forgotten. Who thinks of Howells in connection with Western literature? It is easy enough to see why the great vigorous states west of the Alleghany Mountains have no well-defined and characteristic literature. It is the old story of exchange in migration, the "business" young men go West, the artists and *litterateurs* go East. If Howells and Hay and Whitelaw Reid and Bret Harte, Eggleston, Miller and the rest had come together in Chicago we might have seen the beginning of a new day in the history of letters, who knows? Even Will Carleton, the sincere and true poet of the middle class, ran off from Michigan to Brooklyn as soon as his legs were strong enough, and Robert U. Johnson, one of the poet editors of the *Century Magazine*, is a refugee from Indiana; so is John G. Nicolay, I believe. But this chase after absconding novelists and migratory poets is too hard and long for my time and the space allotted to this sketch.

Not all the true literary artists have deserted the West. A few full-grown and well-developed geniuses are left with us, and a chorus of brilliantly gifted fledglings makes promise of strong performance in the future. J. J. Piatt, Lew. Wallace, Mrs. Piatt, Miss Edith M. Thomas, Miss Sprague, and E. W. Howe certainly have won high rank and permanent place in American literary history, without feeling impelled to desert their provincial homes. Ignatius Donnelly, in a different way, has compelled recognition of no doubtful sort, whilst our Bill Nye and our 'Bob' Burdette—but Burdette too has gone East—are known as far as genuine "fun and philosophy" can send their winged seeds. James Whitcomb Riley, the "Hoosier" poet, both as maker and actor, deserves the world's best reward for the faithfulness and the simple sincerity of his work. Mrs. M. H. Catherwood has written stories and sketches for the Eastern magazines with such power that she may well be classed along with Rose Terry Cooke and Miss Jewett; not that she has quite the graphic energy of the former or wholly the almost perfect style of the latter; but she has originality and the indescribable quality of genius; a slender but exquisite strain of freshness, racy of the prairie soil, runs through her work, making it as truly Western as it is delicately delicious. Mrs. Susan E. Wallace, Mrs. Bolton, Mrs. Harbert and Mrs. Emily H. Miller have done good work in journalism and book-making, and Mrs. Bates in "The Chamber Over The Gate" shows large ability as a novelist. Captain W. De Witt Wallace's story "Love's Ladder" is a bit of photographic realism (almost too true to the life it represents), dealing directly and sincerely with social and religious questions as they arise in a small mid-western town. But I cannot make a catalogue. One knows well enough how to begin the list, but where would it end?

Curious and significant is the fact that of the six prizes

offered by the publishers of the *Youth's Companion* of Boston for stories, one was taken by a Kansas writer, R. L. Daniels, one by C. W. Clarke of Washington Territory, and one by Laura B. Marsh of Colorado. The *Overland Monthly* of San Francisco, the *Chicago Current*, *Literary Life* of Chicago, and the *St. Louis Magazine* are journals doing much for the growth of literature in the West. It may not be quite fair to enter the *Southern Bivouac* in this list; but the fact that a good share of this powerful young magazine's light has been furnished by Western tinder is by no means a discredit to its name. The development of a singularly interesting, if comparatively slender, occidental strain of literary art on the Pacific slope owes a great deal to Bret Harte and the *Overland*, and it would be difficult in this regard to separate the responsibility of the magazine from that of the now world-famous romancer. Nor has Mr. Harte's influence been confined to the region west of the Sierras. As he fled from San Francisco to Boston he left a magnetic trail behind him that set all the younger brood of writers to making California mining stories and dialect verses, so that for a while it looked as if literature were about to become another name for coarse humor and frontier slang. To this extent Mr. Harte's writings have worked injury to the development of literary creative power in the West. His genius was extremely fascinating, and it was but natural that young minds should be misled to the extent of placing great confidence in the efficacy and the adequacy of mere dialect, so-called, a deadly mistake from which it has been very troublesome to escape. Harte's humor and pathos and his fine dramatic power lay under and not in the rude, crude dialect of his miners, a distinction of vital importance, apparently not observed by his imitators. Strangely enough, Eastern critics have helped to clinch this mistake by encouraging the notion that Western authors should, as a matter of course, inject some sort of rankness and crude virility into their creations, as if the possibility of refinement and Christian culture were not as desirable in Western literature as in any other.

The fact is that culture of no uncertain or low order has come into the West. Mr. Howe's "Story of a Country Town", drearily dramatic and pathetically interesting as it is, is not true to the happy, hearty, intelligent, over-active, ambitious life of our beautiful Western towns. It is a romance out of the whole cloth; but none the less excellent, as such, on account of its wholly imaginary pictures and utterly alien atmosphere and colors. Mr. Howe has genius and he uses it admirably; but the doleful women and abject men of his stories are not of the thrifty, far-seeing, and quick-witted population which has made a paradise out of an ague-plagued wilderness within the thirty years last past. He looks through wonder-working but jaundiced glasses. It is but a little span since I sat upon my grandfather's knee—and it was the knee of a giant—listening to stories of his frontier adventures. He was no nerveless hypochondriac and the men he associated with were very lions of men. From his day to this the West has been a humming hive of happy, resolute optimists of the best sort. The Chicago board of trade well knows that the Western country folk are inveterate "bulls", and this is a fact typical of their buoyant views of life. No story of Western society and manners is at all realistic which fails to emphasize the intelligence, the vim, the hopefulness, and the courage of both the men and the women of the region west of the Alleghanies.

In October, 1886, there came together at Indianapolis a large company of enthusiastic persons interested in literature and journalism, who formed themselves into "The

American Association of Writers," with a view to the encouragement of a healthful and patriotic literary development. Much crudeness was to be expected, but it was not wholly crude, and it bids fair to ripen good fruit in time. No doubt the first impression made by the organization in the West, of an American association of writers, is one touched with a sense of ridicule; but we must get rid of this tendency to doubt the power of Americans, especially Western Americans. The significance of the founding of the association is that it is the exponent of a power lying under the surface of society.

Indeed, it is an interesting fact that a perceptible trace of the literary bouquet hangs in the social atmosphere of all our Western towns. An incident which came under my observation a few weeks ago, I may use as an apt illustration. A literary woman from the East was a guest in a humble Western home. In the course of a quiet conversation with a daughter of her hostess the novels of Alphonse Daudet came to be discussed and the Eastern woman tried to quote a certain passage. The daughter of the house went to a book-shelf and brought the volume to her guest, who, in some confusion admitted that she could not read it—it was the Paris edition—she had been praising it through a crude translation. This may be an extreme case, but it is significant. Scarcely less to the point is the instance of a fashionable New York woman who, stopping for a night in an obscure Western town, went to the theater in a rather negligent way, to find out, much to her surprise and chagrin, that she was the only woman present who had not on the latest style of gloves!

The great cities of the West have been very slow in developing a respectable publishing interest. To be sure Chicago, Cincinnati, St. Louis, and San Francisco have publishing houses of excellent reputation and of considerable influence; still the larger fact remains that Western authors must go East to get well published, especially in the matter of fiction. Even Mr. Howe must find his account in dealing with a Boston firm, while General Wallace turns to New York publishers. I tried a Western house with one of my books, but it was too shrewd to take the risk which an Eastern house managed to turn a fair penny on after having paid me a handsome *honorarium* in excess of the usual per centum on sales. However, I have faith in

the outcome of the publishing business in our large Western cities, for the literary movement always precedes the publishing movement. Strange as it may seem at first, the lack of an international copyright treaty between America and England has done the West much greater injury than it has done the East. Our publishers and our book-buyers have combined to commit literary suicide by means of cheap re-prints of foreign books to the utter neglect of a wholesome spirit of patriotism. In every Western town and village, the counters of the book-stores and news-stands are loaded with stacks of paper-backed, pirated editions of immoral English novels and translations of absolutely nasty French ones, whilst scarcely an American novel can be seen. Just now there is a Russian invasion of the most insidious character. Tolstoi's "Anna Karënina" is steeped in marital infidelity; and Dostoievsky's "Crime and Its Punishment" is a horribly vulgar and sensational mass of murder and the play of love between a brutal murderer and a scarlet woman. And yet every print in America praises it! Shall we write such books? Shall we set our girls and boys to studying such books? No one who has not mingled with the masses, dreams of the subtly disorganizing effect of such books upon the fiber of a republican people. They come from semi-barbarians and they are odorous of barbaric ingredients—they are pregnant of moral and social anarchy of the most dangerous sort.

In the West the literary movement contains in the fullest degree the patriotic element. Its spirit is nothing if not American, and it would be enterprising if America were less bent upon smothering everybody under heaps of Russian and English and French, cheap, trashy, and often demoralizing rubbish stolen bodily and without a blush. After all, it may be that the provincial influence is soon to become the prevailing one in American letters. The free South is making a brave beginning in literary art with her Miss Murfrees, her Cables, her Chandler Harries and her many newer aspirants, and the great West never looks back when once she sets out, as she has now set out to achieve a literature. It is not over statement to say that a smack of the prairies has got into the body of American art already. It has given its zest to fiction, poetry and criticism—it has gone into science—it flavors politics, and it will not long be a mere smack—it bids fair to become the largest element.

MAN IN THE HOME.

BY FRANCES E. WILLARD,
President National W. C. T. U.

Home has already done more for man than for any other member of its favored constituency. It is his special humanizer; the garden where his choicest virtues grow. Man's heart is lonesome often and the feeling does him honor, for his lonesomeness is always for the home that was, but is not, or else that is not, but ought to be or to have been.

He sits alone, when he knows that it was in his power to have sat beside his other, gentler self, in the calm content of a completed life. He warms himself beside other men's hearth-stones when he knows that for him one might have glowed, a guiding light, through all the darksome years. He hears the gleeful shout of boyhood and knows that the tenderness of a father's love might have rejoiced and purified his breast. In this sorrowful period of his existence Bayard Taylor uttered what most men's pride would have left unexpressed:—

"I look upon the stormy wild,
I have no wife, I have no child;
For me there gleams no household hearth,
I've none to love me on the earth."

Never has woman bemoaned the fact that she, too, had missed life's crowning joy, in sadder language than man's strong hand has penned with a stormy and sorrowful heart behind the words. If his wounds have seemed soonest to heal, it was because his life was fuller of distractions—even as hers is fast coming to be. If he sought less sedulously to found a home, it was because there were so many other things for him to do outside that—even as for her there is now so much and will be vastly more.

Indeed, in the present transition period, when the latter, deprived of her earlier interests and occupations, and not yet adjusted to her new opportunities, is found in an anom-

alous position, it may be questioned if man does not love home even better than his partner. How many women are content to vegetate in a boarding-house because they can there support more "style" and avoid more care than they could in a home! How many women who are idle all day long, will urge their husbands out to the theater or card party at night, when the weary Benedicts would fain have toasted their feet on the fender and enjoyed some book or magazine! How many women leave their minds untilled and bring no wit or brightness, no fresh thought or noble impulse, into the evening's converse because they are worn out with shopping, or a daily round of calls and other fashionable occupations!

The charm of any home is its individuality. Coleridge said that Art is man added to Nature. Home is man and woman added to a house. Indeed, this house, if it is to be a home, must be a mirror repeating their united thought, sentiment, purpose, and taste. How much Whittier tells in that one most poetic phrase where he speaks of his old home: "No step is on the *conscious* floor." That is it; a home, as contradistinguished from a house or an upholstered model, is a place conscious of wise, benignant personality; instinct with lives that are noble and beloved; differentiated as thoroughly from other homes as their founders are dissimilar in character, education, and inmost intent.

To such a home in the evolution of our time, the bass voice will bring a tone as true, as sweet, as needful as the soprano; and upon it man's individuality will reflect as much significance as woman's. Indeed, his change of occupation has changed home more than hers. When he spent his life in war it was a castle; when he pioneered it was a cabin: but now when he begins to "settle down," ceases to be a nomadic, or a partially wild animal, and becomes domesticated, home takes on a docile, cozy, feather-lined aspect.

To judge man in the home at his right valuation, we have but to compare him there with his fellows in the club, the camp, the ship, the pinery. That is, we have but to estimate the dignity and value of the normal over the abnormal, of the complete as against the fractional. Nor does it matter whether his home be a "dug-out" in Dakota, or a brown stone front in Boston. The man, with the one woman that he loves and who loves him, standing in the relation of true yoke-fellow to all his plans and toil, with happy children at his knee, and an unselfish purpose in his soul, is as far removed from his self-centered, squandering, dissatisfied brethren as is the light-house keeper from the shipwrecked crew.

All the world knows that it must look to married men for its types of the ideal in manhood. They have a delicacy, a brotherly considerateness, a homelikeness of character and manner, quite unmistakable. It is the outcome of their nurture; it could not be other than it is, because like causes lead to like results. All women think that if all men were but like some married men whom they could name, the world would reach its acme. But no man can be like these model men except by passing through the flower-wreathed gate-way of the home.

The man who, in his unaccompanied estate, yet carries steadily from year to year "the lily of a stainless life," would oftentimes command our reverence if we but knew why he so resolutely walks that shadowed pathway. Perhaps like our own beloved Washington Irving, he is keeping faith with some sweet woman long since dead. Perhaps like Longfellow, in those years of his pathetic widowhood, life seems a blank to him which he tries to fill up

by singing the song of an uncomplaining but sorely smitten heart.

This world of halfness and mirage has many, doubtless, who thus go unaccompanied, buffeting the waves of temptation "like some strong swimmer in his agony," and for them heaven must twine its brightest amaranths and angels plan their sweet surprises.

"He who wrote home's sweetest song, ne'er had one of his own." So sang Will Carleton of gentle John Howard Payne. "*Heimweh*", or "home-ache", that stronger, tenderer word for "homesick", coined by the Germans, was indubitably coined by men. "Blessed are the homesick for they shall go home" was a holy thought smitten from a man's and not a woman's heart. I undertake to say that the dearest and most disinterested lovers of home upon this earth, are men. A thousand motives, prejudices, and conventions hedge women into homes, but men, with all the world to choose from, *choose* the home. It is the noblest and most redeeming fact in their long annals, and predicts their perfectibility as nothing else can. This innate tenderness makes every man, cultured as well as ignorant, respond with a thrill of the heart to the simple, but famous, lines:—

"One little hut among the bushes,
One that I love,
Still fondly to my memory rushes,
No matter where I rove."

That very "roving" has much to do with it, for contrasts alone educate the soul into a knowledge of values. Tempest-tossed and battle-worn, deceived and buffeted, the manly heart loves the sacred refuge of his home.

It was said of a French soldier, after Waterloo, whose well-nigh fatal wound near the heart was being probed, that he whispered to the surgeon, "If you go much deeper, Sir, you'll find the Emperor." I believe that if every normal heart of man were probed, its deepest, sweetest, and most cherished image would be home. Those who have none of their own are well described in Grace Greenwood's lines:—

"Thus was his soul tempestuous,
As the ocean on the beach
Moans for the inland quiet
Its waves can never reach."

Man needs home, if possible, more than woman does; though without it, either is at best but a jewel torn from its setting. He is in more danger without its anchorage than she, for the centripetal forces of her nature will always draw her strongly toward the light, even though its beacon shine from some happier woman's fireside, while the centrifugal forces of his nature will drive him afar off into darkness. Women who go their way alone, are not, in this kindly age, so lonely as men who do the same. Almost always such women make for themselves a niche in some home sanctuary, are sheltered by its walls and warmed in its genial glow, but an isolated man finds this solace impracticable. "In the long run" God's compensations balance destinies once cruelly unequal, and to-day, in America at least, the term "old maid" has in it as little of reproach and almost less of pathos than "old bachelor."

But does any one suppose we have found out what man might be in the home? He has been thus far an embryonic figure there, a mere sketch or outline, dim and shadowy. It doth not yet appear what he shall be, but we may catch some glimpse of that new and magnificent creation, by a study of the evolution of home. This is the most attractive theme in sociology, and the silence of philosophers concerning it seems unexplainable. The locomotive has in sixty years been developed from a speed of six to one of sixty

miles an hour; and the car from a lumbering stage-coach propelled by steam, to a luxurious and palatial "Pullman"; the plow has grown from a wooden board to a glittering steam-driven monarch of the sod; the public school has advanced from horn-books to the methods of Pestalozzi and of Froebel—and meanwhile the home has kept pace with these other forms of growth which are but its caterers and its conservers.

No greater change has been witnessed in material surroundings than that between the log-house of the pioneer and the palace of his grandson, where every device of invention has been exhausted upon the comfort and convenience of the family, and every land has been ransacked for its embellishment. This outward progress does but symbolize the development of its interior spirit and advancing life. At the present rate of improvement, two generations will not have passed, before the outgrowth of invention will have reduced to a minimum house-wifely cares, and the wholesale will have supplanted the retail method in household economics. This is a perfectly fair inference from what has been already wrought by the transformation of the simplest home duties into great industries carried forward by machinery. Thus set free from accustomed occupations the average woman will enter more largely into her husband's pursuits and share more constantly her children's studies and recreations. The desideratum will be found when the home becomes a unit, not by such extinguishment as makes "husband and wife one and that one the husband", but by such recognition as makes one-half the property the wife's in fee simple, and associates the husband with her as equal partner in the rearing of their children.

A brilliant but irreverent writer once began an article on home-training with the words, "Show us the father and it sufficeth us." The *New York Independent* in its recent article on the Knights of Labor convention in Richmond, Virginia, brings the father forward in a new and, perhaps, prophetic rôle. These are its words:

"On the first day of the session there was in attendance Mrs. Elizabeth Rodgers, of Chicago, with her twelfth babe in her arms, that day two weeks old. Mrs. Rodgers is District Master Workman of District 24 in that city and was accompanied by her husband, both being delegates. She is a woman thirty-nine years old; tall, large, and noble-looking, with a pleasant face and fine features. She and her child received very general and kindly consideration. A gold watch and chain were purchased and presented to Mrs. Rodgers on the platform, the father standing and holding the child: and the group was a very pretty and touching sight."

Doubtless this honest workman, cradling in his strong arms his little one, felt no sense of degradation, but rather was proud of his place and honored by his fellows. That this could be in the rank of life to which he belonged, is a vivid proof that we have moved a long way onward in this Christian republic, from the Indian who loads his wife with the rations given out at a western fort, or the German of Berlin who fastens wife and dog together to the cart of vegetables.

Man in the home will have a larger place as woman in the constantly more home-like world, gains larger standing room. Motherhood will not be less, but fatherhood a hun-

dred-fold more, magnified. To say this is to declare the approaching beatitude of men. For when to the splendor of their intellectual powers and the magnificence of their courage shall be added the unselfish devotion that comes of "childward care", we shall see characters more Christ-like than the world has known save in its calendar of saints.

Immeasurable has been the loss to men that in the age of force, of war, and pioneering, they were so much shut out from the holy ministries of home's inmost sanctuary, where Madonna and Child are evermore enshrined.

Our environments are answerable for our virtues or defects, so largely, that the quality of character we would produce must have its promise and its potency in the recurring experiences of our daily lives. When the hand that rules the world shall also rock the cradle, the millenium will no longer be far off. When the father builds his life and thought into his daughter as the mother has hitherto built hers into her son, the world will see her grandest women and her kindest men. The manhood of strength and gentleness can only come as a result of the ministry of gentleness and strength, and home will be its training school.

"What is home without a father?" shall then become a question as natural and as genuinely full of pathos as is now its maternal correlate. The capacity of the human mind to resist knowledge is nowhere more painfully illustrated than in the postulate laid down by average minds that home is always to be just what it is now—forgetting that in no two consecutive generations has it remained the same; and the other postulate that man's relation to home is not to change—forgetting that the one constant quantity in his evanescent relations to every sublunary object has been change itself.

Already the word "obey" has been expunged from woman's marriage vow; already her relation of inferior to her husband is changed to that of comrade; already the time-worn phrase "no home can hold two purses" is regarded with contempt by men themselves, and the relation of financial equality before the law hastens to replace that of "coverture" which had its value in a war-like age but hastens to its exit from the age of peace; already woman as an individual, standing beside man as her equal partner in life, love, and opportunity, is the ideal of the typical young American, both male and female, so that man in the home is becoming a new factor under conditions that make him joint high-priest of that holiest temple made with hands. The nearer he approaches to the cradle and the more frequently, the happier for him and for his home and for the state. Habits of impurity will seem more loathsome in that presence than anywhere else upon earth. The loftiest chivalry of which the strongest can be capable comes as a sequel of their service for the weakest.

When the White Cross gospel shall have been embosomed in young manhood's life for one blessed generation, the sanctities of fatherhood shall be seen to exceed all others to which a manly spirit can attain in this state of existence, and the malarious dream of wicked self-indulgence shall slowly but surely give place to the sacred self-restraint which waits to crown with all good fairies' gifts, the little life which noble love alone may dare invoke.

MINERAL WATERS AT HOME.

BY TITUS MUNSON COAN, M. D.

Home study, home culture, home discipline of all kinds,—these are distinctive pursuits of the audience which I have in view when I take up my pen. The home use of mineral waters is a subject that has been little discussed as yet, and yet it falls naturally into the line of our common interest.

Do not suppose that I am going to advocate an indiscriminate home treatment, either by mineral waters or any other remedies. It cannot be too clearly understood that our complicated modern life is controlled, and must be controlled in the main, by special knowledge. The man who is his own manufacturer would in general be poorly supplied with goods. Were every man his own lawyer he would lose his case much oftener than he won it. And I am the last one in the world to argue that every man can be his own physician. Special knowledge is the only valuable knowledge in these cases. Still, having premised this much, let me go on to show in what directions one can rightly look for aid among the remedies of which I am speaking.

First let us ask what kinds of mineral waters we may use at home. An obvious classification, though not a mutually exclusive one, is, into table waters and medicinal waters. By table waters I mean those that whether more or less mineralized can be used with freedom as beverages. Such are the majority of the waters, whether natural or artificial, whether domestic or imported, that we see used at the dinner-table. Beside mildly saline or alkaline ingredients, they usually contain carbonic acid gas; and this gas has valuable properties as a digestive. It gently stimulates the stomach, its taste is appetizing, it promotes the flow of the gastric juices; and in fine, one will both enjoy his dinner better and assimilate it more completely, as a rule, for a moderate use of water containing this useful ingredient. In the excellent Hygeia water, distilled or chemically pure water is highly charged with carbonic acid gas; and this can be used freely as a drink without the risk of taking more than is advisable of mineral constituents.

But most of the table waters, however mild their mineralization may be, are far more complicated beverages than this. They are, but in no bad sense, nature's own "mixed drinks." Among many excellent ones, I may mention the Vichy, the Seltzer, the Apollinaris, the Clysmic, the Buffalo Lithia, the Giesshübel, the Poland Springs, and the milder Saratoga waters. The list is a long one, and I will not endeavor to exhaust it, but these waters include several individual types, and their curative uses differ correspondingly. Of these I will speak further on.

Let me name now the natural classes of mineral waters, whether stronger or weaker, before going on to glance at the ailments for which they are useful.

They can be variously classified; but in practice I find it more convenient to make seven classes than any other number. The classes are, first: Alkaline waters, like Carlsbad or Vichy. Second: Calcic waters, like the Gettysburg or Massanetta waters. Third: Saline waters, like Salins or Wiesbaden, or the Hathorn Springs at Saratoga. Fourth: Chalybeate or iron waters, like the Rockbridge Alum Springs, or Bussang, or the Schooley's Mountain, or Pyrmont Spas. Fifth: Sulphur waters, like those at Aix in France, or of Clifton and Avon Springs in New York, or the Greenbrier White Sulphur in Virginia. Sixth: Arsenical waters, of

which those of La Bourboule in central France are the most famous. Seventh and lastly: An important class of springs is called Indifferent thermal springs. In these the mineralization is not strong, yet they are often quite as effective practically, as the more potent waters. They are principally used as baths. Of these springs, Plombières in France, Teplitz in Austria, and the Hot Springs in Virginia may be mentioned as types.

Before indicating the ways of choice between these and other waters,—and their name, if not legion, is multitude,—I must premise some points which are of the first importance as regards their practical use. The home use of mineral waters is, in the first place, a thing that should be undertaken only under the advice of a competent physician. It will not do to prescribe for yourself, in this matter any more than in the use of medicines commonly accounted stronger. Whether a medicine is stronger or weaker is not the question; the question is always, first, What is the ailment? and second, What is the remedy? The first question is very often the harder one of the two; and none of us can prescribe for ourselves until we are informed precisely of the nature of the ailment. This it is the doctor's business to tell us.

Mineral waters, then, are to be taken exclusively under medical direction. In the second place, they are to be taken generally with a regard to a definite course of regimen. It is not the mineral waters alone, whether taken at home or abroad, that work the cure; it is the combined influence of the waters and the regimen. Now the trouble is with many of those who require the use of mineral waters, that they are unwilling to submit to definite and systematic treatment. They like to drink the waters, and they will drink any quantity, natural or artificial, domestic or imported; but when it comes to the strict observance of rules in drinking diet and exercise, of times and seasons in sleep, or moderation in sight-seeing and in amusements, then they refuse to obey; or, what is much more common, they promise to obey, and then do not; they are like the man in the parable, who said, "I go, sir," and went not. These are the most troublesome cases with which the physician has to deal. Repeatedly have I laid down the law to patients who have promised faithful obedience, on all these points, but who would obey in only one, namely, that of drinking the waters. Then I have sent such a patient to Royat, or Vichy, or Carlsbad, recommending him or her to physicians of my acquaintance at these places. Once arrived abroad, things begin to go better. The patient wishes something in return for his investment of time and money and travel, and then, at last, he begins to take a serious view of his case, and for the first time consents to obey orders. Such a patient will say to a foreign physician, "Yes, this is exactly what the doctor told me at home; now I will begin to follow the rules. He must have been right, since you tell me the same thing." But how much better it would have been for the patient if he had followed my rules from the beginning!

In a word, if you are to begin using mineral waters, you must be willing to obey orders; do not wait until the increasing stress of disease has driven you to the same rules enforced by a foreign physician. The doctor may not know everything, about the ailment in question, but he knows

more than you do, and presumably more than anyone else does, since you have consulted him. It is better to take his advice at once.

If, now, I go on to specify particular springs for particular ailments, I shall not contradict my own rule just given about doctoring one's self. I do not describe the use of these waters in order to recommend the invalid to undertake his own treatment; but to indicate the direction in which his cure may lie, and to put him on the track of the special advice and direction by which he can look to be benefited.

Mineral waters are serviceable, in the main, for chronic diseases only, and the greater number of these diseases are best considered under seven different classes. Not that there is a correspondence between these and the seven classes that I have named of the mineral waters themselves, but their classification, too, falls naturally under seven heads. These are as follows:

1. Disease of the Digestive Organs.
2. " " Nervous System.
3. " " Respiratory Tract.
4. " " Uterine System.
5. " " Urinary System.
6. " " Skin.
7. General Diseases or Diatheses.

I will now indicate the main ailments which are amenable to the treatment in question, and some of the particular waters which will prove useful in particular cases. I might enumerate under each of these classes the special diseases for which mineral waters are useful. But it will be easier for the reader to give a list, mainly alphabetical, of the leading ailments in question. In this way I shall be of the more practical service; for classifications, though they are the delight of the student, are too often the bane of the reader. And let me repeat once more that chronic and not acute diseases form the appropriate subjects of treatment by mineral waters.

1. Albuminuria, symptoms of Bright's disease of the kidneys, is a common disease that I mention only to say that little can be done in the way of its treatment by mineral waters. For this frequent and fatal complaint, the claim has been made that, in its earlier stages, it is curable by properly chosen alkaline waters; but I have looked carefully into this, and am not convinced. Still, Carlsbad and Clysmic waters may be used at meals, with at least a chance of benefit, unless the case is far advanced.

2. Amenorrhœa. For this the saline, iron, or sulphur waters may be used according to the indications. Occurring in lymphatic temperaments, the saline waters are preferable to the Hathorn water in small doses; but delicate and anæmic patients, which in my experience far outnumber the others, should use chalybeate waters, as the Columbian springs at Saratoga, the Orezza springs, and the waters of Bussang and Schwalbach.

3. Anæmia is also divisible into two classes; there is constitutional anæmia in the delicate and pale nervous woman, or in the patient who is suffering from the exhaustion of work and worry. How many there are of this latter class in our country homes, and for that matter, in our city homes also! These sufferers require the iron springs, as the Pyrmont, the Columbian, and others just named. In the treatment of this and other diseases of debility, people make the great mistake of thinking that the more water they drink, the better they are. "Too much water killed a miller," said Sancho Panza; and too much water, if it does not always kill the patient, often retards the promised cure. I have seen patients swallow glass after glass of the strong

Hathorn water, for weeks, and get no benefit, when half a glass three times a day would have brought the roses back to their cheeks, and the elasticity to their step, after a season's use.

In the anæmia that goes with the scrofulous constitution, also, the saline waters are to be used. But when anæmia is found in delicate and nervous persons, then there is generally spinal irritation, and the mildest iron waters only, with sea baths, are indicated. These, however, are cases rather for treatment at the spring itself than at home.

4. Diseases of the bladder are often promptly and permanently relieved by the calcic or alkaline springs, as Bethesda, Buffalo Lithia, Gettysburg Catalysine, or Capon springs. The waters of Contrexéville are also of great value here.

5. Bronchitis occurs in three forms: in the scrofulous, in the lymphatic, or in the herpetic or skin-disease constitutions. For any of these the sulphur waters are preferable, as those of the Virginia Red Sulphur. But a great many cases are cured at Royat or Ems, alkaline waters. Vapor baths are of the greatest use in conjunction with this treatment. At the Dansville Sanatorium, a place which is furnished with every convenience and most excellently managed, these waters are given.

6. Chlorosis is best treated by iron springs and sea baths. The waters of Pyrmont, Bussang, and the Virginia bath alum, are among the best, and can all be had in the market.

7. Constipation is best relieved by one of the saline or alkaline waters; Carlsbad, Capon springs, Vichy, Buffalo Lithia, or Hathorn in moderate doses. It must be remembered, however, that constipation is an ailment of very varied causes, and often it must be treated by general measures of hygiene and exercise, as well as by special medication.

8. Consumption is without doubt in many cases a curable disease when it is taken early enough. The great trouble with phthisical patients is that they defer, and defer, and insist upon deferring rational treatment. One of the best features in such treatment is the use of tonic waters, either saline or iron, according to the physician's choice in the particular case. But let the treatment begin promptly. Consumption is not a disease to trifle with.

9. Diabetes is another dangerous disease. It to be doubted whether any medicinal treatment has much effect upon it. Still, any of the alkaline or calcic waters, as Vichy, Carlsbad, Bethesda, or Clysmic, may be used in moderation, and with some chance at least in their favor.

10. Diarrhœa and dysentery are best treated by the milder iron waters, especially those of Bussang. I have known the most obstinate cases entirely cured by the continued use of this excellent tonic water.

11. For Dysmenorrhœa choice is to be made among the saline, sulphur, or iron waters to be taken according to the nature of the case; Kissingen, Avon Springs, and Bath Alum, are types of the three waters.

12. Dyspepsia in its various forms is one of the most frequent, varied and formidable of the complaints that I am called upon to treat by mineral waters. Its forms are very various. When there is too much gastric juice it is called acid dyspepsia, and the alkaline waters are of the greatest use; as Vichy, Carlsbad, Pougues, Ems, Gettysburg Catalysine. When there is too little gastric juice, the condition called tonic dyspepsia, the salt springs are to be used, as Kissingen, Hombourg, and the salter Saratoga waters. These conditions of dyspepsia may run on into gastric catarrh, a most distressing, and yet not incurable disease. In these cases, I generally recommend a visit to the spring itself, but at home, the Carlsbad, or Vichy waters may be

used, the Buffalo Lithia and Capon springs, or the Hathorn water, but always in conjunction with strict regimen. In these cases, I have seen much benefit come from repeated washings-out of the gastric cavity with Carlsbad water, introduced in great quantity by means of a stomach pump.

13. Gout is another sequel of digestive derangement; it is generally the result of too good and too abundant eating, especially of flesh. From this they should mostly abstain. If gouty people knew how often they could be cured by a vegetable diet, the price of flour and beans would rise. For acute gout, the alkaline waters, Carlsbad, Vichy, Ems, Vals, or Buffalo Lithia may be taken, but not in large doses, of course under the physician's careful prescription of diet; for chronic gout, the saline waters in considerable doses. These have also a laxative effect. For atonic gout the iron waters will often prove very beneficial.

14. For acid gravel, abundant doses of the alkaline waters are mostly undeniably useful; Ems, Carlsbad, Neuenahr, Buffalo Lithia. This is the most frequent form of gravel. For alkaline or phosphatic gravel take the calcic waters, as Clysmic and Gettysburg Catalysine. Clysmic is also a very pleasant table water.

15. For hysteria, use the iron or saline waters, with sea-baths when possible; Pyrmont, Schooley's Mountain, Raleigh Springs, Congress Springs.

16. For hypochondria, the iron waters; but in these cases a visit to the mineral spring is important, on account of the entire change of surroundings that it involves. I knew recently a most distressing case of hypochondria, one that had lasted for years, that was cured by a month's residence at one of the quiet springs of eastern France,—Guillon-les-Bains, near Besançon in the Doubs, one of the regions that seem dropped down from the vale of Avalon.

17. Rheumatism, that multiform complaint, requires that its corrective waters shall be chosen according to the individual case. For articular rheumatism, the waters of Sharon or Richfield Springs may be taken. For muscular rheumatism, mineral water baths are more useful than drinking the water. One who can make a tour to Teplitz, Gastein, Plumbières, or Lebanon Springs will be surer of getting well than by any other procedure.

18. For scrofula of the "torpid" variety, drink the waters of Greenbrier Springs, or Rockbridge Alum, Hathorn Springs. For irritable scrofula, the waters of La Bourboule, which are strongly arsenical, are probably the best. For all of these complaints, however, a great range of treatment may be found; I indicate only the leading or typical waters. The name of good springs, American and foreign, is legion.

19. Sterility even is thought to be cured by the proper springs. I will not insist upon this somewhat doubtful point; but the waters of Ems, Pyrmont, Elster, and Franzbad are vaunted for this purpose.

In closing I would say, as I have often said elsewhere, that no country in Europe has better or more varied mineral waters than ours. Yearly as our springs become more widely known, more and more of our curative waters are put upon the market; and for home treatment, they are very often preferable to the imported, because they are generally fresher, and generally, though not always, less expensive. It is to be regretted that our dealers in domestic mineral waters do not take a broader view of their usefulness than is usually the case. These waters should be put upon the market at a considerably lower price than that which is charged for most of them with a view to popularizing them as is done in Europe, and as their merits deserve. All this will come in time.

Another thing that we lack—except in a few well-known places of fashionable resort—is suitable establishments, under medical supervision, at the springs themselves, where the waters shall be scientifically prescribed, and where patients shall be prevailed upon to obey the physician's orders as well as they do at the French and German springs. When that is the case, the home use of mineral waters will have less relative importance than now. For I will not conceal my belief that a visit to the spring, when rightly chosen, is a more efficacious means of cure in most cases that are difficult or of long standing. For patients, for instance that are run down with worry,—for the multitude of those who by long work, or fatigue, or monotony of life, have come to regard it as hardly worth living (and for reasons better or worse we have, alas, a multitude of such sufferers among us!) for the whole great company, in short, of the almost hopelessly melancholy, on whom even the wisest and ripest counsels "how to live" are of too little effect because the physical apparatus of life is more or less impaired, while yet the only evident symptoms are spiritual,—for such, I say, there is nothing like a trip to a rightly-chosen spring, American or foreign; whether to a quiet spot like Bussang in the Vosges, or the higher stations in the exquisite mountains of Auvergne, or to a livelier resort, according to the various needs of different patients.

But the home use of mineral waters has a very real value. These remedies are among the nearest and readiest, among the most delicate and yet effective in their action. I trust that what I have said may indicate to such of my readers as may require it, a useful means of cure.

HOW SEVEN NATIONS TREAT THEIR INSANE.

BY VICTOR DU BLED.

Translated for THE CHAUTAUQUAN from the *Revue des Deux Mondes*.

In the number of reforms that await the will and pleasure of our rulers, legislation for the insane presents itself. Who are the insane? Where commences, where ends human responsibility? Does there not exist a degree almost infinite between the person hopelessly insane and the one in the full enjoyment of his faculties? Has each man in his heart a demon that sleeps, ready to arouse itself at the call of misfortune?

What course is sanctioned by our experience and that of other people? Can one reconcile the social interests and the interest of the individual, the rights of the family and those

of the state, those of medical science and justice, which seem in constant conflict?

For many years, physicians, lawyers, writers, commissioners, have endeavored to answer. One of the members of the Senate, Dr. Théophile Roussel, has compiled two enormous volumes. With that conscientious guide, we will make a tour of the civilized world, we will penetrate into that realm of sadness where, toward the close of the last century, the apostles of social pity, carried the light of hope, in breaking the yoke of barbarous superstition which degraded the unfortunate insane to the rank of criminals

In England as in other countries, the protection of the insane, and efficacious intervention of private individuals, date back scarcely a hundred years. In 1744, Parliament limited itself to vote for a law designed to protect the general security without ameliorating the condition of those whom some were obstinately bent upon considering as guilty persons, not as suffering ones.

Bills, inquiries, interventions of Pitt, Fox, Howard, all remained useless until that unpretending citizen of the village of York, the Quaker William Tuke, moved by so great injustice, took the initiative in a crusade of well-doing and, seconded by others, founded the first asylum truly humane.

The first stone was laid in 1792. Some years afterward, a Swiss physician wrote, "This house is situated a mile from the village of York, in the middle of a vast and fertile field; it does not suggest a thought of a prison, but rather of a rustic farm-house; it is surrounded by a garden, nothing of bars or gates at the windows."

From the introduction of two bills in 1845 and in 1853, dates the creation of the Board of Commissioners in Lunacy, a fundamental institution around which gravitate all others, and which under the direction of Lord Shaftesbury, "the Nestor of contemporaneous philanthropy," has rendered most eminent service, carried the hatchet into the forest of abuse, increased the number of asylums, sanctioned by his high authority the methods of the best.

The Board of Commissioners is composed of eleven members: three physicians, three lawyers, five from the upper class or royalty. Only the lawyers and doctors receive a salary, seven thousand dollars, but they are not able to devote themselves to any other salaried occupation.

In 1883, Lord Shaftesbury paid this fine compliment to the English physicians of the insane: "It is very remarkable that the number of certificates which have passed through our bureau since 1859, has increased to more than one hundred eighty-five thousand, and of all these certificates, I do not believe there has been more than half a dozen which have been found defective. The certificates have been very correct, and I am absolutely certain of these one hundred eighty-five thousand patients, there has not been one confined without good and clear proof that he ought to be there for treatment."

Democracy has knocked at the door of the English constitution, and that grand leveler, there as elsewhere, has destroyed unjust inequality, Gothic prejudices, worm-eaten laws.

In 1845, Lord Shaftesbury raised in open Parliament a cry of alarm: "I do not think that in any country of Europe or America, the pauper insane are in a condition of suffering and degradation comparable to that found in Scotland."

A woman had the honor of speaking the decisive words, those words which are acts; words that overpowered the troop of hesitating ones and sounded the tocsin of deliverance.

Miss Dix did for the insane, those slaves of circumstances, what Mrs. Stowe's "Uncle Tom's Cabin" did for the slaves of the United States. Dr. Tuke related this touching episode: "A well-known American lady, Miss Dix, who consecrated her whole life to the protection of the insane, visited Scotland in 1855, and on her return from that philanthropic expedition, I received from her a recital of the cruel abandonment of the pauper insane.

"She produced so great an effect by her visits, her remonstrances, and by her assurances that she would miss no opportunity to speak the truth in high places, in London, that a functionary determined to precede this American invader. Forewarned in time, Miss Dix was master of circumstances. She abandoned in haste, the scene of her observa-

tions, took a night coach, made her appearance the following day, at the house of the Minister of the Home Department, while the gentleman from Edinburgh was yet upon the high-way, without suspecting that she preceded him." At her words the Minister was aroused, and appointed a royal commission.

Nothing impeded the action of Parliament, for the ground was unencumbered by old institutions. Upon that demolished structure, they have been able to build an edifice of a unique style, harmonious, skillfully conceived, and executed according to the rules of consummate art.

The Board of Commissioners in Lunacy for Scotland is composed of five members, named by the Queen, charged with settling all questions, and invested with more power than their English colleagues.

The great reform of the Scotch, preëminently their discovery, that of which they are the most proud, that which they have defended and spread abroad for some years, by pen, word, and example, is the method called open doors. To take away from the patient that which suggests the idea of a prison. This is the opposite of the usual system which Dr. Lasségue characterized by saying that "the functionary the most important in an asylum is the door keeper."

The Scotch affirm that their method entails less accidents than that of closed doors. As much as the English show themselves disposed to favor certain reforms, so much they testify repugnance toward the system of open doors, against that "vain simulation of liberty."

If these inventors have made a wrong path, at least they have deceived themselves nobly, and their attempt will be that of which something remains, that which scattered some good, and will take rank among the imaginary blessings of humanity.

Let us now cross the ocean and land at the United States, where we behold a spectacle less pleasing. Jonathan remains inferior to John Bull, the former colony to the metropolis, the model republic to the model monarchy.

No central legislation, forty states almost sovereign, forty different statutes; here well-studied laws, magnificent establishments, there shocking irregularities, defective asylums, poor supervision, untimely regulations.

In certain states, practice corrects the incompetency of local legislation, the customs increase the defects of incoherent legislation; a veritable delirium of liberality. They seem to ignore that the abuse of liberty involves the absence of liberty, that it serves nothing to proclaim rights if one does not grant them.

In 1876, Mr. George L. Harrison of the state of Pennsylvania, published a book in which he drew frightful pictures of the abuse of all kinds that the insane suffered. He did not hesitate to attribute it all to the incompetency of the persons charged with the direction of the hospitals. The nominations, he emphatically said, are, in general, dictated by political considerations; it is necessary at any price, to recompense in some manner a partisan, and accord to him a place for which he has no aptitude, but which he regards as the legitimate price of his political services.

Almost at the same time Dr. Shurtleff, medical director of the Stockton asylum wrote, "The law in the state of California is such, that neither the inspectors nor the directors have control of the admissions. As a consequence two or three hundred of the insane sleep upon the corridor floors." Since 1873, the most of the states have made new laws.

The committee charged with carrying out the law of 1883, furnished a commentary most eloquent upon the atrocities, by declaring that it would not divulge the names, "for the reason that there is very probably a large number of unfor-

tunates secluded and treated with cruelty; and that in the interest of the patients, it gives the assurance to their barbarous relatives that their names will not be given for public prosecution, if they will voluntarily release their victims and send them to the hospitals." They were thus obliged to pardon crime in order to have some chance of preventing its continuation!

In practice, the institution of a jury to judge the insane has lost ground; and to-day the magistrates seek to establish a jurisprudence conformable to the law of Ohio, which for the ordinary insane confides the disposition of them to the judge of the Court of Probate, and admits the jury only for the criminal insane. Far from complaining, the alienists have not ceased to praise that system which relieves them from all responsibility.

"It is not necessary," remarked one, "that the insane person should be brought before a tribunal in a public audience. The father of a young girl, for example, presents himself before the judge of a Probate Court, and says, 'I fear that my daughter is insane, and I wish to place her in an asylum.' He may sign his declaration and add, 'Can not this be done in a very discreet way?' 'Yes,' replies the judge, 'but it is necessary that I hear one or two witnesses; I will go to your house at such an hour.' He goes there, and the family physician is present at the same time; they see, together, the sick person, and make the necessary investigations; they pass then to another place, put their inquiry in writing, the judge makes out his writ, and neighbors the most intimate, are not able to know anything about it.

Different states require different proceedings: Indiana requires the intervention of several justices of the peace, physicians, and the court of the county circuit; Georgia contents itself with a certificate signed by three honorable physicians; Maine for more than twenty years has confided the disposition of its insane to the municipal officers of the villages; Dr. Harlowe, an inspector in an asylum of that state, said, "I am disposed to have a good opinion of a bridge upon which I have been able to pass in perfect security; and when a mode of procedure has kept me from all annoyance, I declare myself a partisan of it."

One knows that America is the paradise of women: they are able there to become doctors, lawyers; they no longer content themselves with an unknown government, but aspire to political rights, to the presidency of the republic. Does one wonder that they play a rôle in the direction of asylums? In Iowa they are members of the administrative council; in Pennsylvania they are admitted into the commission of inspectors; Nebraska goes further in gallantry, even to reserving for them the place of assistant physician in the asylums.

The jury, politicians, women, assisting in the public care of the insane, are these not indeed striking traits that characterize this Protean legislation, does it not possess incarnations almost as numerous as those of the god Brahma? At least the interposition of woman is able to find favor in the presence of common sense; but how qualify the two others?

After the giant republic, a little republic, Switzerland, upon whose insane asylums the Federal Constitution impressed a physiognomy quite analogous to that of the United States. Here yet, nothing of central legislation; but generous efforts on the part of the medical corps to supply that lack; twenty-five independent cantons, the greater number possessing no special laws. Some of the asylums are irreproachable, others very defective.

In 1874, Dr. Gerard sent an official report to the government of the canton of Freiburg, in which he enumerated a number of lamentable details: abuse by solitary confine-

ment, incarcerating the diseased in miserable garrets or private dungeons, depriving them of air, light, and ventilation; these unfortunate ones, chained in stables, slept on straw, by the side of cattle. Later the alienists changed that mode of treatment which consisted in sending away the pauper insane to particular houses, by means of auctions and public bids, "as if it were a cow or a pig." By the side of good men who for a moderate remuneration would take the poor madmen and care for them with maternal tenderness, certain tendering parties saw only an occasion for ignoble traffic; they deprived their victims of things the most necessary, and demanded of them work beyond their strength.

Since 1870, the numerous Swiss journals have exerted themselves to express the public indignation against arbitrary confinement; special societies aid the indigent insane, place them advantageously, procure them work, secure them suitable places when they leave the asylum.

Spain which has the glory of building the first asylums, remains to-day almost stationary, and allows herself to be distanced by the other European nations.

A peculiar trait of the ancient Spanish asylum was the custom of supplying by alms and even by the begging of the inmates, the insufficiency of the income. Guevarra depicts it for us: "In the vestibules the visitors are surrounded by the insane who are convalescent, and they demand alms for those who are raving mad."

They had also the custom of sending out to grand religious ceremonies, a *cortege* of inmates clothed in variegated garments of yellow and blue, a fichu around the head, a baton in the hand.

The insane of the Saragossa asylum, in consecrated costume, advanced to the sound of the drum, preceded by a banner of a blue color bordered with brown, which signified in symbolical language, *patience in adversity*. Insufficient in number, the Spanish asylums confine, to-day, only three thousand seven hundred ninety lunatics.

In 1876, the czar of Russia promulgated new laws. The most striking of these is the recognition of several classes of insane, not according to the malady, but according to their residence, and above all their social position: nobility, commoners, officers, peasants.

In 1884, Russia possessed sixty-seven hospitals and the expense of maintaining them was about seven hundred fifty thousand dollars. The work of reform is commenced and will not stand still.

What has been done in France, what ought to be done, what is proposed to be done for the criminal insane? First and foremost it is necessary to distinguish between two classes: the condemned become insane while undergoing punishment; the insane called criminals, those who have not been condemned on account of their mental condition. As for the first, the government had at Gaillon, in 1876, a special quarter annexed to the central building, to which they were transferred after inquiry.

Statistics show a striking affinity between the crime and the insanity; and among the inmates of the penitentiary. Out of forty-three thousand persons of whom eight thousand five hundred are accused of crime, and thirty-four thousand prisoners for misdemeanors, Dr. Vingtrinier mentions two hundred fifty-five insane among whom were eighty-two condemned without advice or in spite of a physician's advice. Among eighteen thousand who form to-day the population of the prisons, one counts two hundred ninety insane.

The project stipulating the creation of asylums for the criminal insane of both sexes, constructs and provides for the expense of the establishment. This capital reform has met some decided opponents. All insane are dangerous,

said Legrand; the occasion for crime is offered to some, others lack the occasion. These unfortunates, unconscious authors of crime, often become in an industrial asylum, gentle and inoffensive. Why, then, distinguish the criminal insane from the condemned insane and these from the ordinary insane? There is an indelible stigma upon the criminal insane, a spot "that all the perfumes of Arabia could not sweeten." It is in this class that one encounters the most terrible malefactors, persons, the proximity of whom, will always inspire unconquerable repugnance in the other insane and in their friends.

In this rapid review we have touched lightly upon some of the problems concerning lunacy; attempted to indicate in some fashion what certain nations have done. As for the people of Asia and Africa with their superstition upon the subject of the insane, whom they have treated sometimes as criminals and sometimes as those inspired of God,—but what is there in this that has not already been seen in the past of the most civilized people? Did not Catharine I. say it was easier to write reforms upon paper than upon the human skin?

How many without suspecting it, occupy that neutral zone, that vague and immense country placed between reason and madness, where Shakspeare discovered that type the most startling—Hamlet!

"The human mind," Luther said, "is like an intoxicated person: when one lifts him up on one side, he falls down on the other." No sooner has one plague yielded to the efforts of science, than others rise up as terrible, and more numerous; it seems that our labors, so heavy, without coming to an end, only multiply the chances of death. "Two evils for one good," bemoans the poet.

If the history of a man is his character, the history of a madman is, properly speaking, that of humanity itself; and one would agree with Esquirol that the delusions of the insane reflect, tolerably well, the beliefs, the events of their age. Each error, in effect, each revolution, each social vice, each literary or political change, brings its new folly.

Against the wave always increasing by mental misery, the specialist of mind diseases, places himself with admirable courage; giving generosity, abnegation, absolute devotion to that science which makes its victims; for the number is already great of those who have paid by their lives, their solicitude for these dangerous madmen.

"We are always guilty of our mental troubles." "No," replies the alienist, "for the insanity often springs from the dissonance between society and the individual; it is often hereditary, often a misfortune, not a fault." It is important then to make fall the last prejudice against our asylums, our alienists, our laws.

SAMUEL JONES TILDEN.

FEBRUARY 8, 1814.—AUGUST 4, 1886.

BY CHARLES J. LITTLE, LL. D.

"Two hundred and forty years ago (1635) one of my ancestors whose name I bear, came to this country. At that time a man was not allowed to emigrate unless he was certified to by the public authorities; and they certified my ancestor as a "yeoman"—one of those yeomen of Saxon and Kentish England who preserved their free customs and ancient and immemorial liberties during all the feudal ages. As I grew up I lived among farmers in a hamlet where almost every man I met was a tiller of the soil."

Such was the account of himself given by Mr. Tilden when speaking to the farmers at Utica in 1875. The hamlet alluded to was New Lebanon, Columbia county, New York, where he was born February 9, 1814, a few weeks before Napoleon was banished to Elba, nearly a year before Jackson became famous at New Orleans. Webster, Calhoun, and Van Buren, all three born in 1782, were then in the glory of early manhood. Andrew Jackson was forty-seven years old, Clay was ten years younger. Lincoln, Stephens, Toombs, Chase, Greeley, Seymour, Wilson, Tilden were boys at the same time, though widely separated in place and circumstances.

Young Tilden spent a year at Yale college but completed his studies (so far as school was concerned) in the University of New York. Before he could cast a vote, a paper in defense of his friend Van Buren, written when he was a lad of nineteen was of such conspicuous ability that Washington Irving asked to be introduced to one so evidently appointed to great achievements.

Martin Van Buren was, as Mr. Tilden declared, in the zenith of his own fame, a great man and a great thinker, far removed from the wretched caricature of him which "Jack Downing," so powerful is satire, succeeded in fastening upon our political traditions. He and the younger Silas Wright (a man perhaps greater than Van Buren) were the C-fab

two leaders of the Democratic party in New York, who together with William L. Marcy, exerted the greatest influence upon the mind and career of this slender, unobtrusive, calm-eyed, self-possessed young man, whose mind was at once so clear, so powerful, and so steady. For the early papers of Mr. Tilden are marvels of perspicuity and strength, of thoroughness and condensation, of breadth of thought and knowledge.

Political parties fifty years ago depended upon public questions; their leaders were expected to avow and maintain a distinct and intelligible policy upon matters of national import. The young man who at that time entered public life acquired the confidence of his elders by his insight into their principles, by his comprehension of their measures, and his skill and energy in their defense. "Indignities" had not yet come to be the road "to dignities."

It was a time of giants. Calhoun against Jackson, Clay against Van Buren, Webster against Wright. The questions involved went to the roots of the constitution and of human government. Nullification, the Tariff, the United States Bank, the creation of the National Treasury, were the themes with which the young statesmen grappled in the confidence of intellectual power. And never did a young man receive a warmer welcome from the leaders of his time.

In 1845, Mr. Tilden was elected to the assembly of New York. His friend, the noble Silas Wright, "who declined more offices than were ever offered any other American citizen," was at that time governor of the state. The enemies of Wright were then preparing for that destruction of him, which was the turning point in the politics of the Empire state and of the Federal Union. But Tilden was his devoted adherent and shared in the wreck which overtook that wing of the Democratic party in 1848.

It was, however, during his brief career in the assembly

that he prepared the famous report upon the anti-rent troubles, which is the only intelligent account of that singular episode of American history, to be found in our literature. As a mere historical disquisition this paper deserves the highest rank; as a testimony to statecraft of the first order, it surpassed all others prepared by Mr. Tilden up to that time.

In 1846 he was elected a member of the constitutional convention; in 1848 he was a member of the regular delegation to the Baltimore convention of the Democratic party. This entire delegation was excluded from that convention, not because of any defect in its credentials, but because the state convention which elected it, had declared against the extension of slavery in the Northwest. How strange are the mutations of a generation! Daniel S. Dickinson threw all the might of his influence to make the Democratic party of New York a pro-slavery party; Samuel J. Tilden was the intellectual leader of the Free-soil Democrats of 1848.

"Hard-shell" and "soft-shell" Democrats were terms quite familiar to the politicians of thirty years ago. In 1855 Mr. Tilden was the candidate for the "soft-shells" for the office of attorney-general. For he had by that time become conspicuous as a great lawyer, as well as a great politician of the earlier American type. He was defeated by the prohibition vote of that year, because of a letter in which he boldly arrayed himself against the law which they proposed.

During the exciting period of the Kansas-Nebraska agitation, Mr. Tilden was practically out of public life. His opposition to the repeal of the Missouri Compromise and to the claims of the slave-holders to carry their slaves into the territories, had "broken all his relations to the South and made him an object of proscription there." Great efforts had been made by the Democratic section of the Republican party to win him to its support, conspicuously by his intimate friend Preston King, then United States senator from New York. But Mr. Tilden refused.

Bad as had been the treatment of him by the South, he was not the man to suffer personal resentment to govern his political conduct. His reasons for this course are to be found in his letter to William Kent. I pity the man who can read that extraordinary paper without a thrill of wonder and of most exalted patriotic feeling. In all the political literature of that prolific time, it is unsurpassed for breadth of view, prophetic insight, patriotic fervor, whilst it reveals a stately majesty of argument and of diction altogether its own. What Mr. Tilden foreboded came to pass—secession and war.

Then, to use his own words: "When an attempt was made to break up the Union and to dismember the territorial integrity of the country, the people were compelled to make a manly choice between these calamities and the dangerous influence of civil war upon the character of the government. They patriotically and wisely resolved to save the Union first, and to repair the damages which our political system might sustain, when the more imminent danger had been provided against."

Secretary Stanton appealed to him for counsel and struggled in vain to get it adopted. "Upon one important occasion Mr. Lincoln followed his advice supported by that of ex-Governor Morgan, against the clamors of many of his partisans."

Naturally, Mr. Tilden following the traditions of his youth, looked with alarm upon the centralism that is the inevitable accompaniment of civil war. Not that he disbelieved in strong government, for he did not. Along its proper lines, he believed, government should act with promptness and concentrated energy, but these lines should

be, he thought, the fewest possible. He utterly repudiated what some men suppose to be Jeffersonian doctrine, to-wit: *literal* construction. He held with his illustrious master that all constitutional provisions are to be construed so as *not to take away rights from the people*, unless they do so expressly and unequivocally. This was the ground of his adherence to the Democratic party and of his participation in its movements.

His speeches in opposition to the Republican party are models of dignified and dispassionate criticism, in which the favorite maxim of their author everywhere predominates, that "one fact is worth a column of rhetoric."

But the heroic part of Mr. Tilden's career lay close at hand. Passive services to one's country are rarely counted. Indeed when men are wrought up to a pitch of excitement which makes the destruction of their liberties easily possible, they are disposed to punish severely the adviser who tells them of their danger. Many a conservative Republican shared, in the period of crisis, the misgivings which were so clearly stated in Mr. Tilden's speeches. Many of them feel to-day that his opposition, calm, dignified, rooted in facts and constitutional reason, was a service to the country. But when the official leader of the Democratic party in the state of New York entered into a death grapple with the Tweed Ring which believed itself invincibly entrenched in both parties of the state, even patriotic Democrats like Charles O'Connor and Peter Cooper were at last appalled at the daring of the man.

"The good that men do is oft interred with their bones." Party malice in some instances pursued Mr. Tilden even to his grave. Vindictive and narrow-minded partisans begrudged the dead statesman the chief glory of his life.

Mr. Tilden's conduct is the one splendid feature in the annals of municipal government in America. He who obscures it or distorts it, wrongs the coming generations. It was an exhibition of civic courage such as Athens and Florence never equalled. There were men base enough to say that Benjamin Franklin was never zealous for independence until insulted by Wedderburn and dismissed from public office; so there have been partisans mean enough to ascribe Mr. Tilden's course to personal dislike of Tweed and a desire to save himself from political ruin. Such men are the pests of public life. They befool every great deed with the intrusion of their loathsome immorality. Incapable themselves of lofty principle or of patriotic self-devotion, they deny its possibility in others.

The Tweed gang was the boldest ring of thieves that ever laid cheek to jowl for public plunder. It was the creation of corrupt city Democrats and equally corrupt country Republicans, who united in 1870 to confer all the favors of local government upon four among the million citizens of New York City, Tweed, Conolly, Sweeny, and Hall. These people did not love Tilden, they feared him and when they discovered that he distrusted and would have none of them, hated and determined to destroy him. Their instincts served them only too truly, for the attacks of the *New York Times* would have fallen powerless, if Mr. Tilden had not become the leader in the work of overthrow. He had opposed their infamous charter; they threatened his political destruction. He confronted Governor Hoffman and compelled him to veto the code amendment bill. He analyzed the Broadway Bank account and turned by a marvelous demonstration, clear as light, the stolen millions into the receiver's hands.

He became the brain and soul of the movement for their destruction. "I told the state convention for the sake of perfect frankness and distinctness, that I felt it to be my

duty to oppose any man who would not go for making the city government what it ought to be. If they did not deem that 'regular' I would resign as chairman of the state committee and take my place in the ranks of my plundered fellow-citizens, and help them to fight their battle to emancipation."

That it made Mr. Tilden the conspicuous figure of New York politics is historically true. But it made him relentless and implacable enemies thirsting to destroy his honor and his power. He risked in the conflict not only his career but his health and his life. It exhausted the fountains of his strength. He died of its results, before his appointed time.

But in 1874 he was the inevitable nominee for governor of New York. *The Tribune* founded by Horace Greeley was then experimenting as a Mugwump organ, and supported Mr. Tilden with its independent strength. Elected by a large majority, he began an administration which created an epoch in American politics. He attacked the Canal Ring which had fastened itself upon the vitals of the state. He issued a succession of state papers in which he discussed the great questions of administration, taxation, and finance, with a vigor, a clearness, and a courage which gave the country "assurance of a man."

These papers were evidently a declaration to the people that the governor of New York was a candidate for the presidency. They are conceived in the spirit which Mr. Tilden sums up in one splendid sentence. "The greatest audacity in the right is the highest wisdom and in the long run the most consummate prudence."

If the party to which Mr. Tilden belonged had not committed itself in so many state platforms, to views the very opposite of those avowed by him, his nomination in 1876 would have been followed by his almost unanimous election. But a great leader cannot efface the record of his party. The personal consistency of the candidate is obscured and distorted by the vagaries and tergiversations of his political associates. In the exciting months which followed the election of ten years ago, Mr. Tilden bore himself with calm dignity and passive heroism.

This man of unquestioned courage, of unexampled powers of speech, looking out upon a country still throbbing with the recollection of Civil War and the excitement of party strife, believing himself the chosen chief magistrate of his country, and knowing himself to be the choice of a majority of his fellow-citizens, submitted to the decision of an extra constitutional tribunal in whose creation he took no part, uttering no protest, recording no complaint.

I have written thus far, Republican as I am, with unfeigned admiration of Mr. Tilden. If he was a party to the famous cipher dispatches (which were never directly connected with him, and connection with which he stoutly denied), then with his own hand he mutilated a public record more splendid than that of any Democratic statesman since the days of Silas Wright. If on the other hand, ambitious and unscrupulous supporters and short-sighted friends entered without his knowledge upon this wretched business, thinking "to fight the devil with fire," then they have today the melancholy responsibility for defiling and befouling

a career which in its external manifestations is as free from flaw as any in our political annals.

The letters of 1880 and 1884 in which Mr. Tilden declines re-nomination are full of stately eloquence through which winds a strain of unutterable pathos. Before him lies a mighty task. To achieve the work in triumph means imperishable renown. His undimmed eyes permit him no illusions. There was a time when he would have entered upon the work "in the spirit of consecration in which a soldier enters battle." But "in his condition of advancing years and declining strength," he feels "no assurance of his ability to realize his own ideal of the administration of the Federal government." The task must be committed to other and to younger hands.

Mr. Bigelow has done well to give Mr. Tilden's speeches and writings to the world. But such a man deserves a portrait which shall enable thousands to embrace the figure of his mind. For contact with such a mind can only invigorate and quicken, illuminate and ennoble.

Happy will be the land when public questions are discussed with the lucid candor and courageous boldness which was the habit of his life. Happy the great city in which every crisis of corruption finds a deliverer of his matchless courage and swift intelligence. Happy the political party which willingly enthrones upon its heart, a brain so luminous, a spirit so fearless, and a soul so full of patriotic fire.

Mr. Tilden left great wealth behind him when he died. But no portion of this was accumulated whilst in the public service; not a dollar came from fees in payment of support of public enemies like Fisk and Gould.

Earnest to severity, he had rare gleams of humor in his nature; but his sarcasm was almost deadly. "*The Times* threw itself in gratuitously" was the lightning flash that leaped out upon that journal from his enumeration of the purchases of men with which Tweed secured the passage of his charter. He was no trimmer, eagerly and nervously anxious to catch the drift of current feeling. To him the duty of a leader was to lead, not to crowd to the front of every surge of popular passion or popular folly. He coined what he graphically described as "the comparison of sores" to determine which party was the least leprous with corruption. He had definite purposes of which he made no concealment. He had clearly defined policies which he avowed in language admitting of little misconstruction.

He never belittled public questions by petty shifts and evasions or by ignoble irritation of vulgar prejudice to current passion. He appealed in words of manly dignity to men of both parties to make their organizations worthy of their common inheritance, the liberties and institutions of free government; to purify their ranks from traitors to the public weal, to rival each other in efforts for the glory and welfare of the people.

When the meteors and comets which now blaze upon the political firmament shall have dwindled out of sight and out of mind, his star will shine serene and splendid. No longer obscured by party hate and contemporary misconception, his real magnitude will astonish the children of the future, and the light of his imperial mind will give them strength and joy.

REFLECTIONS.

BY JESSIE F. O'DONNELL.

Within a sluggish pool I saw a bank
Reflected where coarse weeds and nettles grew,
And glowing poison-berries that I knew
Were deadly to the taste, while grasses rank
Leaned o'er the edge and of the waters drank.
But looking deeper, I beheld the blue
Of far-off heaven, and one stray bird that flew

Across the sky and to her nestlings sank.
So in the soul of man I saw gross weeds
Of evil, that had flourished, mirrored fair;
But safe beyond the signs, white wings of prayer,
And gleams of heaven's blue in noble deeds.
Oh, friends! look deep in every human soul,
And lo! God's image glorifies the whole.

MANNERS OF THE TRUE GENTLEMAN.

BY PROFESSOR GEORGE L. CAREY.

PART I.

All the problems of human life may be summed up into these two, *What to do?* and *How to do it?* Circumstances largely determine for us the *what*; we must settle for ourselves the *how*. Just as matter cannot exist without form, so every action has its *mode* or *manner*, which may be considered, if we choose, apart from the act, but which in reality is inseparable from it. Just as chaos and *cosmos* differ only in arrangement of their undistinguishable atoms, so the honest gentleman and honest clown do precisely the same thing in such different ways that a superficial observer would hardly suspect that they were doing the same thing at all.

Natural manners are absolute and universal, artificial manners, relative and local. The artificial have the same relation to the natural that the fully developed language of any nation has to that simple language of nature which all men understand. As in all languages we find many words which evidently had their origin in an attempt to represent to the ear, by some manner of imitation, the sights and sounds of nature, so natural manners are the result of an attempt to express in actions the emotions of the mind. Manners constitute, in fact, a language not less intelligible than words, and may be called the language of action. Theoretically, words represent things. The language of nature proves insufficient for the supply of man's increasing wants, and new words gradually come into use, which are representatives of things, merely because men have agreed that they shall be so. These are, however, legitimate additions to our human speech and not to be slighted because they are not "children of the soil." So it is with the language of manners; the artificial is supposed to represent the natural; but because it often fails to do this, or rather goes beyond this, we are not, therefore, absolved from our allegiance to it. Natural manners, like natural language, are meager in expression and cannot adequately represent the thoughts and feelings of the civilized man. The idea has long been exploded that the universal prevalence of that condition which is very vaguely styled "a state of nature" is all that is necessary to bring about another golden age.

"Manners," says Burke, "are what vex or soothe, corrupt or purify, exalt or debase, barbarize or refine us, by a constant, steady, uniform, insensible operation, like that of the air we breathe in." Dean Swift says that whoever makes the fewest persons uneasy is the best bred in any company.

"Good manners" and "good breeding" are not, however, exactly interchangeable expressions. "Good manners" is a concrete, "good breeding" the corresponding abstract term. Good manners stand in the same relation to good breeding as good deeds to goodness. The possession of good manners makes a man well-bred. De Quincey says that good breeding "is made up chiefly of negative elements; that it shows itself far less in what it prescribes than what forbids;" and he characterizes it as chiefly a system of forbearances. So a more recent writer declares that manners "depend for their excellence as much on what is not done or said as on what is."

"Politeness" generally has a more positive signification. Here are some borrowed definitions of it. Politeness is "the art of pleasing." "True politeness is that continual attention which humanity inspires us with, both to please others and to avoid giving them offence." "Politeness is the benevolence of trifles, or the preference of others to ourselves in little occurrences in the commerce of life." Briefest and best of all, as well as the most comprehensive, is this: True politeness is "real kindness kindly expressed."

From these somewhat diverse definitions we may infer that politeness has two phases, the one artistic, the other ethical. The formal phase seems to be represented by the word "etiquette," the ethical by "courtesy." Etiquette has to do merely with externals, while courtesy is from the heart.

There are many who base their claim to be considered gentlemen upon their uprightness of character and genuine frankness, which, they think, can afford to disdain the trammels of conventionality. These may be true men, but they cannot properly be called true gentlemen. It is not merely a poetical but a true saying, that "good manners are the blossoms of good sense and good feeling." If, as somebody has said, "Mankind hate vulgarity more than vice," doubtless "a man without ceremony has need of great merit, to make him pass in the world for current coin."

Some people choose to be offensively blunt and discourteous, especially if they chance to differ in opinion or practice from others, because they consider politeness to be a sort of flattery with which truth is inevitably at war.

But even the discharge of unpleasant duties and the speaking of unpleasant truths do not necessarily imply harshness; on the contrary, that is the least effective auxiliary of truth. Rather take the advice of Edwards, and "be

like a lion to men's consciences, like a lamb to their persons." "Advice divested of the harshness and yet retaining the honest warmth of truth," has been likened to "honey put around the brim of a vessel full of wormwood." In the old Italian city of Siena is a beautiful garden promenade always open to the public. There no patrolling policeman suspiciously dogs our footsteps in the interests of law and order, but a modest sign-board here and there informs us that "The preservation of the flowers and other objects is confided to the gentlemanliness of the public." Compare this with our American mastiff-like warning, "Keep off the grass."

The fact that many a man both good and great has been, either from carelessness or choice, brusque in manners and rough in speech, affords not the slightest shadow of justification to those who share the faults of such men without their virtues. Even the broad skirts of Dr. Johnson's intellectual renown are not broad enough to cover up his clownishness; albeit he once said, with his usual modesty, "I think myself a very polite man;" and Allan Ramsay declared that he had always found him such, and Sir John Hawkins vouched for his being "an admirer of genteel manners." With still less reason should we strive to shield ourselves behind the example of the first Napoleon, who, according to Madame de Staël, took pleasure in being rude.

Politeness has been compared to an air-cushion, which, although there is apparently nothing in it, yet eases our jolts wonderfully; and an American writer speaks of it as the oil on the wheels of worldly progress. Even if there is nothing more in politeness than is indicated by these homely comparisons,—if it is simply what Chesterfield calls it, "The art of pleasing,"—yet even thus it is a most desirable art. But when we go below its surface and consider that its foundations are based upon the universal needs of the human soul, we see that it is no longer the most insignificant of the arts, but the very finest of them all. If, as Emerson declares, "A sainted soul is always elegant," it is because true elegance is an essential part of saintliness. Courtesy is the legitimate offspring of Christian charity, and the etiquette of politeness is only the form which embodies the spirit of this Christian courtesy. Is it said that genuine courtesy will express itself without etiquette? So will physical wants express themselves by signs, without spoken language, yet, at the best, but rudely and imperfectly. Courtesy will express itself in a thousand ways and on a thousand occasions not provided for by etiquette,—and it is fortunate for the preservation of spontaneity in our natures that this is so; but when custom has provided a language embracing the most common forms in which courtesy has been found to embody itself, it is an insult to courtesy not to use this language in our intercourse with those who through it endeavor to express their feelings of kindness toward us.

Habit, however, especially in our younger years, will make the common forms of etiquette so natural that they will be observed almost unconsciously. The perfection of good breeding is that habit of politeness which, from having become second nature, not only has the appearance of spontaneity, but is in fact as truly spontaneous as though it had never been otherwise. As art is perfect in proportion as it approaches the perfection of nature, so he is the best bred in whom we never notice either the lack or the presence of politeness as such,—in whom neither want nor superabundance offends. A studied and obtrusive politeness is more unwelcome than frank bluntness.

If "charity begins at home," so does courtesy. Arthur Helps declares that "there is no place where real politeness is of more value than where we mostly think it would be superfluous. You may say more truth, or rather speak

out more plainly, to your associates, but not less courteously, than you do to strangers."

Many seem to suppose that only equals or superiors have a claim upon our courtesy, while indifference or even coldness of manner is altogether excusable toward inferiors in rank and ability. That such a doctrine should find advocates among the supporters of monarchical and aristocratic governments, is what we might naturally expect; but we should hardly look for so much as a toleration of it in a democratic commonwealth. Courtesy is properly a democratic virtue, and it is a shame to us that aristocracy should have so long been allowed to almost monopolize it. Democracy recognizes, in theory, the equal rights of all men; yet your democratic stock-jobber or fish-monger, having amassed a snug fortune, is too apt to look down with supreme contempt upon the man who caught his fish or built his railroads. He pretends not to notice his nod of recognition as they pass upon the street; but let the meanest of his subjects salute a European prince, and royalty would be ashamed to be outdone in courtesy.

A feeling of interest in our common humanity, in man as such, tends to make us courteous even to those who have scarcely any other claim upon our regard. A true man, a lover of mankind, will recognize in every decent human being one who has a claim upon him for what Sterne so happily calls "the small sweet courtesies of life." If one chance to have rank, or wealth, or power, he is not thereby released from the obligations resting upon him as one of a brotherhood of men, but on the contrary, these very advantages impose upon him additional obligations to consult the happiness of others in trifling affairs as well as in weightier matters. "*Noblesse oblige*."

Normust we fail to apply these principles in our intercourse with those who are perfect strangers to us. De Quincey, while extolling French politeness, speaks very disparagingly of most of his countrymen, except the Scotch Highlanders, in respect to the treatment of strangers. He says that a young lady from Inverness-shire, told him, that, on her first visit to the south of Scotland, "happening to inquire her way of a working-man, instead of any direction whatever, she received a lecture for her presumption in supposing that 'folk' had nothing to do but to answer idle people's questions; this was her first application. Her second was mortifying, but equally unprofitable. The man in the second case uttered no word at all, civil or uncivil; but with a semicircular wave backwards of his right arm, jerked his right thumb over his right shoulder, after which he repeated the same maneuver with his left arm, left thumb, and left shoulder—leaving the young Inverness-shire lady utterly mystified by his hieroglyphics, which to this hour she has not solved, still thankful that he had forbore to lecture her." De Quincey's statement with regard to the superior courtesy of the Scotch Highlanders is amply confirmed by Sir Walter Scott.

The most despicable of all traits of character is an inclination to make sport of poverty, weak mindedness, and deformity, and to insult those whom fortune seems to have deserted, whenever we think we can do it with impunity. Our sense of justice is highly gratified, when one so unfortunate as to have such a habit meets with a merited rebuke. Let me recount one such gratifying instance:—

"When Lord John Russell was the minister in attendance upon her majesty at Balmoral, there came one evening a messenger to the telegraph office in Aboyne, a little old man, buried in a great coat, with a telegram from his Lordship to one of his ministerial colleagues in London. The message was handed to the clerk in charge, a peremptory

person, who seeing that it did not bear a signature, threw it contemptuously back, with the authoritative command, 'Put your name to it; it's a pity your master don't know how to send a telegram.' The name was added and the message handed back. 'Why, you can't write either!' cried the enraged clerk, after vainly endeavoring to make out the signature. 'Here, let me do it. What's your name?' 'My name,' said the little old messenger very deliberately, 'is John Russell.' It was the veritable Lord John Russell himself, and the unmannerly clerk was removed from Aboyne forthwith."

But the true gentleman nowhere shows his superiority to other men more strikingly than in his behavior toward those who have given him cause for offence. There is solid truth in the quaint old Scotch proverb, "It's aye gude to be ceevil, as the auld wife said when she beekit to the deevil." In society, to treat with marked coldness those whom we do not like, is disrespectful to all present. Bishop Pearce reminds us, though the observation is not original with him, that "in Christ's parable of the marriage feast, though the fact was plain respecting him who had not on a wedding garment, yet the king addressed him with the mild appellation of *friend*, in the sense of one to whom good-will and civility were due; and that Abraham called the rich man even when in the place of torment by the name of *son*."

There are uncivil books as well as uncivil men, and some men are uncivil in books who in their proper persons are accounted gentlemen. One who admires the beautiful style of Hawthorne, the grace of which is equalled only by its purity, cannot help opening his eyes wide with incredulous surprise upon reading his unmannerly tirade against English women even though one may believe that his picture

is not, after all, a caricature. Herbert Spencer, with a calm and judicial mind, ordinarily the perfection of fairness and charitable appreciation of opponents, has not been able always to resist the temptation to give a keener edge to his argument by using the language of ridicule rather than of reason. When he refers to the common Jewish and Christian cosmogony as "the carpenter theory of creation," he is simply "calling names," and furnishes an opportunity, if not a justification, for others to speak of his doctrine as "the tadpole theory."

And this suggests the question, "To what extent may a true gentleman use his wit in retorting upon an uncivil opponent?" To mere rudeness of *manner* we may shut our eyes; but rude *words* cannot always be answered thus by silence. When the English bishop asked Professor Huxley, in a public meeting, whether he really desired to prove his descent from a monkey, nothing but a direct answer was possible. The man of science replied well, that this was not a question of any man's desire but one of simple fact; and he might well have added other earnest words, rebuking ignorance and prejudice with the dignity of simple truth. The mark, however, was too fair a one to remain unpierced by the shaft of wit, and the brilliant scientist sends straight home to the heart of his Grace this quivering bolt: "But if I were allowed to have my choice between being descended from a good respectable monkey or from a vain and ignorant bishop, I should unhesitatingly choose the former." The shooter hit his mark, but only by placing himself on a level with him who had given the challenge. The victor in a duel, even though he provoked not the contest, is scarcely more honored than he who falls a victim to his own rashness.

OFFICIAL ETIQUETTE AT WASHINGTON.

BY MRS. GENERAL JOHN A. LOGAN.

It is an interesting pastime to look back over the old pages of the history of our country, and read of events political and social, and compare them with like affairs of to-day. And notwithstanding the simplicity of the lives of the early pioneers or rather first adventurers who came to this country, we find they brought with them many of the customs of their respective countries and all had ideas of ceremony and exclusiveness in society.

It is doubtful if at any time in the history of America, people have been more ostentatious or greater sticklers for the strictest observance of the smallest points of etiquette than they were in old colonial days, when the grandees of the past entertained like lords in the old manor houses of slavery.

New England too had her recognized aristocracy composed of the official, wealthy, clerical, and professional class, many of whom had close connections with the gentry of England. And to these we must add those who owned large landed estates. Their educational opportunities were the best in the country; many scholarly men, graduates from Eton, Oxford, Cambridge, and Edinburgh, having been among the first to establish themselves in the New World. Elegance of manner and style in dress was a distinguished feature among them. Everything was done with much ceremony and show, even the awe-inspiring judges of the Supreme Court in winter sat on the bench in their scarlet robes faced with black velvet. Washington after his election to the presidency deemed it more expedient that he

precede Mrs. Washington to New York where he was received by demonstrations quite as elaborate in proportion to the population and facilities of the times, as those extended to incoming presidents of the present time at this great capital.

Congress had provided a residence for the president at No. 3, Cherry st., then considered most desirable. As soon as Mrs. Washington arrived, the ladies of the first society of aristocratic New York presented themselves to pay their respects to the President and Mrs. Washington. The calls were so numerous that Washington was desperate over the accumulation of business that demanded his attention. Hence, after consulting with Jefferson, Humphreys, and other faithful friends, he finally decided that rather than refuse to see people, he would designate an hour in which he would receive all who called and desired to see him socially or to pay their respects to the executive of the nation; he named Tuesday of each week between the hours of 3 and 4 p. m. for his receptions, and Friday between 7 and 10 p. m. for Mrs. Washington's.

These assemblages says Colonel Stone, "Were numerous attended by all that was fashionable, elegant, and refined in society; but there were no places for the intrusion of the rabble in crowds, or for the more coarse and boisterous partisan, the vulgar electioneerer, or the impudent place-hunter, with boots and frock-coats or roundabouts, or with patched knees, and holes at both elbows. On the contrary they were select, and more courtly than have been given by

any of his successors. None, therefore, were admitted to the levees, but those who had either a right by official station to be there, or were entitled to the privilege by established merit and character; and full dress was required of all." (Foot-note, page 165, Griswold's *Republican Court*.)

Grand balls were reserved for exclusive affairs and great occasions. The inaugural ball intended to be given by New York gentry was omitted because Mrs. Washington did not accompany the President. But a week afterward there was one given at the assembly rooms on the east side of Broadway a little above Wall street, which was attended by the President, Vice-president, and the most distinguished gentlemen and ladies of our own and foreign countries then in New York. The managers had ordered from Paris a surprise for each lady, in the form of a beautiful fan upon which there was an extremely well-executed medallion portrait of Washington, as a souvenir of the occasion. A few days afterward Count de Moustier gave a magnificent ball at his own house on Broadway in honor of the President, the Marchioness declaring "she had exhausted every resource to produce an entertainment worthy of France;" the friendly relations between France and America were illustrated by two sets of cotillions. Four of the gentlemen appeared in "French regimentals and four in American uniforms; four ladies with blue ribbons round their heads and American flowers, and four with red roses and flowers of France," dancing two and two or four couples and four couples and then altogether, showing the harmony between the two nations. They were greeted with applause and delight by every one present, as the attitude of France and the service of her representatives in the person of LaFayette, DeGrasse, and other French heroes in our Revolution were fresh in the minds of all. Thus the gayeties and affairs of ceremony were kept up, during the whole time that New York was the seat of government.

Philadelphia being one of the largest cities in the Union at that time, her society was of the very best in the land. They were refined and were educated in all the nice distinctions of etiquette and politeness. Hence, when the city of brotherly love became the seat of government, the President and Mrs. Washington and the officials of the executive departments found pleasant social consideration awaiting them.

No questions of precedence had then arisen in the social world because of the strict observance of all forms of ceremony that ruled in those days. While they were probably less republican, they prevented aggressiveness by the vulgar. From Philadelphia the seat of government next halted at this great city, then in her infancy. This event occurred in the last year of John Adams' administration. The President and Mrs. Adams found few inhabitants scattered over much territory, no pavements, or other conveniences of a great city. The President's house unfinished, badly heated, lighted, and furnished; and most uninviting in all respects. Mrs. Adams found all her tact and experience as the daughter of a clergyman in a small town, and afterward as the wife of Mr. Adams when he was struggling up the ladder of fame, as most essential to enable her to sustain the reputation for hospitality that America had already gained.

The representatives of foreign governments, who were here, had much trouble to keep up the observance of ceremonious affairs. But the Adamses were proud and did the very best they could to afford the foreigners an opportunity to wear an air of *ennui* of gayety. But as the city and country began to increase in population, Washington as the center of social and official affairs attracted many visitors,

thereby increasing the demand for social recognition. New people from every part of the country with very crude ideas of etiquette, infused discontent and much controversy over the question of precedence, until in Mr. Monroe's time there arose such a tumult that the question was actually a subject of discussion by the cabinet and a matter of official correspondence. Up to this time the same social code that had been agreed upon from the first had by common consent continued.

The president and wife or presiding lady of the White House, if the president be a bachelor, head the list to whom all pay homage. Neither the president nor the lady of the White House return any calls; they are supposed not to accept any invitations. But some presidents have in late years dined at the homes of cabinet ministers and other friends both official and private citizens. This is considered of doubtful propriety, since under the rules he cannot accept invitations of the foreign ministers and many others, embarrassments might arise that would result in unfortunate complications. "The secretary of state, secretary of the treasury, secretary of war, secretary of the navy, secretary of the interior, attorney and postmaster-general with the ladies of their household take precedence in the White House in the order given next the vice-president. But outside the White House the cabinet make the first calls on the judges of the Supreme Court, senators and the speaker of the House and their families. Next to the cabinet ministers come the judges of the Supreme Court. The lieutenant-general, United States senators, and members of the House of Representatives, judges of the Court of Appeals, and District Courts, army and navy officers according to their different ranks and seniorities, distinguished strangers from abroad and private citizens generally according to their various degrees of social importance." (Morrison's *Guide*, page 56).

It will be seen by this simple and practical adjustment that the problem of precedence and intercourse should be easily solved and that the sea of society ought not to be disturbed by squalls. But such is the frailty and vanity of men and women that murmurings have been heard which occasioned much heart burning and contention. The *corps diplomatique* not unfrequently burst out in torrents of indignation and voluble war of words on account of supposed slights to themselves or the country they represent. Their time hangs heavily upon their hands from want of employment in matters of graver import, hence they devote their whole energies to the exactions of an inexorable etiquette. Many occasions that would have been brilliant and happy have been made dismal by the evident irritation of some punctilious adherent to the question of rank.

During the early years of the government the importance of the power represented took precedence on occasions of ceremony. But this failed to produce satisfactory results at all times. Hence, at the council of Vienna it was resolved that the "senior ambassador or plenipotentiary from the date of appointment to any court, irrespective of the rank of his country in the scale of nations should be entitled to precedence and be known by the title of *doyen* or *dean*." But even this resolution has failed to prevent friction on this subject as the question still occurred as to who was entitled to precedence after the recognition of the *paterfamilias*."

A few years ago at a dinner given by a secretary of state, the wife of a diplomate from a very small South American republic created quite a scene over the place assigned her in the rank of the guests at the table. She required much argument to satisfy her that her claims to rank had been suffi-

ciently considered. In Washington the question of *doyenship* has been strictly adhered to, precedence being awarded according to their several ranks and dates of appointment to this post, right through the whole list of *diplomatique* representatives. In some instances very ludicrous results of *doyenship* have occurred. Persons representing governments that have but a "semi-recognized existence" have headed the *corps diplomatique*, while envoys extraordinary, ministers resident, *chargés d'affaires* followed according to the date of their arrival in this country. Little Costa Rica might thus rank England with her dominions. More than one president has looked upon a diplomatic dinner with mortal terror lest some mistake might occur in awarding the posts of honor according to the relative importance in the rank of envoys extraordinary, ministers *charges d'affaires*, and secretaries of legations.

A happy thought seemed to strike one of our presidents who concluded not to go into the vortex of a diplomatic dinner but to give a grand reception *diplomatique*, and invite the Cabinet, the Supreme Court, Congress, distinguished officers of the army above a captain and of the navy above a commander to meet our foreign representatives, and to provide for this occasion a bounteous repast that would excel any thing of this kind ever given in the White House. Flowers from all the cities were ordered for the occasion. The national colors of all nations were festooned and hung from the ceilings, windows, and doorways in most effective decorations. The abundance of rare and beautiful flowers filled the whole house with most delightful fragrance until it seemed like fairy-land. Strains of music, and the martial airs of all nations greeted them as they entered the threshold; everybody was happy and resplendent in their best array. The court dress of the diplomatic corps, the brilliant uniforms of army and navy officers, the rich costumes and jewels made the scene one of dazzling brilliancy.

Soon the hour arrived for the president to lead the way to the state dining room, to open the way for all to be served as rapidly as possible from the groaning tables. None were to be seated at the table on account of the numbers present. At a given signal the marine band struck up the grand march to the tune of which the president was to lead the way with the wife of the *doyen* of the *corps diplomatique*, when, horrors! instead of offering his arm to her ladyship, he coolly offered it to the wife of a millionaire, who stood under the glittering chandelier, so covered with enormous diamonds that they lost their value and seemed a part of the twinkling pendants above her head. All stood aghast and looked with amazement at the complacent and supercilious president who proceeded to the dining room unconscious of the breach of etiquette. The husband of the be-diamonded lady held no official position and could not with propriety offer to escort either the Mrs. President or Lady Doyen. But happily the secretary of state saw the blunder and with much tact approached Lady —, whom he knew very well, as Sir— had long represented a great nation here. He was a man of rare attainments and character and knew what accidents the wheel of elections sometimes puts into the presidential chair, and, therefore, charged the discourtesy to the thoughtless blundering of his excellency. Neither he nor his stately and lovely wife paid any attention to the affair and it was soon forgotten by the then astonished spectators. But had this occurred to a diplomat of less intelligence and culture, endless explanations, apologies and unpleasantness might have occurred.

It has occurred that the highest positions within the gift of the people have been filled by gentlemen who were widowers or bachelors, hence, within the last decade much dis-

gusting wrangling has been indulged in by correspondents and the partisans of ladies considered in the line of promotion to precedence as first lady of the land. Custom has always assigned the post of honor next the wife of the vice-president to the wife of the secretary of state and in the case of her absence to the eldest or only daughter as the case might be. But the champions of the wife of a speaker of the House of Representatives on an occasion where the wife of the vice-president was ill, insisted that the wife of the speaker of the House of Representatives should fill her place. Yielding to some unaccountable influence a late president ventured the change by assigning the post of honor to the wife of a speaker at a New-Year's reception. Marked chagrin was in the face of the wife of the secretary of state, and a look of astonishment was on every one's countenance. The wife of the secretary soon withdrew and speedily the buzzing began. The move was illly received as is the case with every change in social etiquette, the old time code being as tenaciously adhered to as were the laws of the Medes and Persians.

There is nothing remarkable in the etiquette of Washington; its laws are governed by common sense and republicanism, free from every species of toadyism and snobbery, and yet giving to every honorable person and official due consideration and respect; no less, no more, than should be at a national capital. Any lady and gentleman well-bred and worthy of admission into polite society may come here and mingle with the best, and enjoy as much or as little as they please of what people call society. A season in Washington is between the 1st of January and Ash Wednesday; the length varying with the calendar of the church fixing that date, during which much time is given to social matters including many receptions, dinners, breakfasts, teas, and cotillion parties. The lady of the White House receives ladies and gentlemen informally Saturday afternoons from 3 till 5 p. m., standing in the blue room attended by any lady friend or friends she may invite to assist her. The marshal of the district assisted by the secretary of the president or some gentleman connected with some department of government, stands at the entrance of the blue room and presents each person who may call; hundreds will call during these two hours and sometimes many have been unable to enter on account of the crowd. During the season the president holds a reception on Tuesday evening of every alternate week. On these occasions he sometimes issues cards of invitation to public officials, the army, the navy, and distinguished citizens, when they are supposed to don their best attire, every one appearing in full dress. The people form in a line as they emerge from the dressing rooms where they have deposited wraps and hats and are presented as they file through the red room to the blue, passing still in line through the green room to the famous east room, when they are at liberty to promenade or go through the corridors to the conservatory, and amuse themselves at will, but no refreshments are offered. At other times the public are notified through the daily papers that they will be received by the president when any one who is respectable may be presented, provided the numbers are not too great for all to pass through before 11 o'clock.

The state dinners are more ceremonious affairs, the invitations are issued at least ten days before the date upon which the dinner is given; nothing but illness or death will permit a declination; it being considered in the light of a command and especial courtesy on the part of the president, an acceptance must be immediately sent. At these dinners the guests are seated strictly according to rank, and in the assignment of the couples some ill-assorted combinations

are often made. But however inharmonious the relation of the parties, all who are likely to receive these invitations are too polite to exhibit the slightest displeasure.

After any invitation to the White House or other home for that matter, it is necessary to call within one week, unless you are indifferent to the opinion of your hostess. The families of the judges of the Supreme Court receive on Mondays from 2 till 5 p. m. The speaker's on Wednesdays, the same hours; those of the senators on Thursdays; those of the representatives generally on Tuesdays. Most families of the army and navy officers receive on Fridays; but in the latter cases it is optional, while in the others, the days have been assigned so long ago that none would have the temerity to suggest a change. Residents of the capital receive on any day that they choose. At all of these afternoon receptions ladies and gentlemen call in any genteel street costume. Any simple refreshments are offered, according to the taste or circumstances of the hostess; tea, chocolate, coffee, cakes, ices, crackers, salted almonds, fruits, and in

some cases punch.

The cabinet, particularly the secretary of state, gives during the season at least four evening receptions, at which no one is expected who has not been invited by card. Club and assembly parties are exactly what such affairs are in other cities. Representatives from every part of the country being called here by Congress, and other officials connected with our national government and foreign relations, it is natural that a cosmopolitan society should exist. And yet so well-bred are most persons that have the *entré* that you rarely hear of flagrant offences against politeness, or of any complaint of rudeness from our resident representatives of foreign courts against the people with whom they exchange civilities. They have had quite as much occasion to criticise some of the members of their own corps for bad conduct and bad manners as they have Americans. Taken altogether, Americans have no occasion to be ashamed of their country men or women or of the standard of social etiquette at the national capital.

HOW TO GROW OLD.

BY EDWARD EVERETT HALE.

The younger reader of these papers thinks that people are already old who have seen forty years.

Indeed, in those days of boyhood, when, at fifteen, I read the novels of Mr. Geo. P. R. James, I remember that the approved heroine of those novels was always seventeen, and the hero, nineteen. There were generally, however, a second hero and a second heroine, who had gone through crises and terrors untold, in younger life, who, by virtue of those experiences, acted as aged Nestors, venerable advisers to hero and heroine number one. This second, and inferior set, interesting wholly on account of the dangers they had passed, were of the ages, as I remember, of twenty years and of twenty-one respectively.

After these eras, no one person was much older or younger than another, in our boyish view of life. They were all "old folks." They had their own notions about comparative age, but we were indifferent to those notions, and did not annoy ourselves with them.

But as one passes the successive eras of life, — what the old physiologists called the several "climacterics", — by which long word they meant steps on a ladder, as if one spelt it *climb*acteric; as one would, philologically, — one finds out to his amusement, surprise, and satisfaction that the essential realities of life are not affected by the almanac. What one loses is something to which he is quite indifferent by the time he loses it and, for enterprise, for adventure, for ambition even, — and best of all for love, he is as fresh and young as ever, if he have kept himself well in hand.

"Self-reverence, self-knowledge, self-control,

These three alone lead man to sov'reign power."

Now all the papers in the series of which the reader now sees the last, have attempted the science of self-control, or the holding one's self in hand. With the present help of the present God, this control is possible to a child of God. He eats and drinks as he chooses, not under the sway of a mad appetite. He sleeps much as he chooses. He commands his body for his physical exercises, and his mind for his mental work — up to certain limitations which he soon learns. He knows, as has been said, that this team which he drives is made up by yoking an infinite Pegasus with

another willing courser of earthly making, and he knows, in practice, after awhile how to get the best work from this curious combination; always with the daily enlivenment given him in communion with the present God.

This series of papers then, have all been, in a simple sense, instructions how to grow old, because they have been instructions in the art of using these various powers of manhood and of training them to their best. So far as they have succeeded, they have pointed out the lines toward our present object.

For the mere human body, the machine, passes its prime quite early in this business. Dr. James Jackson, in the opinion already cited, taking all bodily faculties together, said a man passed his physical prime at forty-five. And this was a rough expression in round numbers. Lieutenant Greeley, after the Arctic expedition which has made him immortal, said that for the push and endurance of Arctic work, he would not, in another expedition, take with him a man who should be over thirty, and the man must be a total abstinent at that. These are the requisites for getting the most physical force out of man.

To speak of details, by way of illustration, I have never, but once, had the least difficulty with my eyes. This came when at thirty-five, I tried to learn again the characters, which I had forgotten, of the Sanskrit language. The eye would not bear the new strain, and I had to give up. The oculists will give you many similar instances, of the early inability of the eye to do work which it does of course in youth. Dr. William Henry Hedge, who at eighty-two is still young, told me once that the ready faculty for learning a new language was to be placed before the age of twenty-four. Many men learn languages later in life. But he meant that that exuberant readiness, by the help of which at fifteen or sixteen, one learns a new vocabulary, as he would learn to solve a new puzzle, is over.

Now the art of growing old, consists in the quick observation of such failures, which are simply physical, and the supplying the place of the weakness which results from them by the use of the higher range of powers, which fail one only later in life, or, as in the use of spiritual powers, never fail at all.

Some of the familiar proverbs illustrate the possibilities, and at the same time the necessities of growing old. "At forty, a man is a fool or a physician." That is, by that time he knows what his body needs and what it will stand, or ought to know it, by this time. If he do not know it, he is simply a fool who cannot learn.

Now in our brief space we can only give two or three instances of the way in which a man uses the power which he retains, to take the place of that which he loses. He sees his skirmishers driven in. He does not fool away time by trying to send them out again. Now is the time for which he reserved his batteries. He does not propose to have them driven in, and, if he handle them rightly, they will never be taken from him.

First, He accepts the law of his being. In the case given just now he finds he cannot learn a new language to advantage, after he is thirty, perhaps after he is twenty-four. He and his teachers have known this early in life. He has already done the elementary work in the languages which he is to use as tools. Henceforth his business is to keep these tools bright. He is to maintain what he has, and to maintain it at its best. As has been already said, he knows, every hour, better than he knew before, for what purposes he is to use them, and what gain he is to win by them.

An old minister giving to a younger one what the Congregationalists call a "charge" at his ordination, said, "Do not try to use influence before you have it; but when you have it do not be afraid to use it." This direction illustrates what is meant when it is said that we are to bring up our reserves to take the place of the powers which have failed us. The traveler who only arrived last night is simply a fool if he tell the neighbors, who meet in their farmers' club, that they are all wrong in their drainage, and subsoiling, and rotation of crops. They have tried these all their lives, and they know better than he, or they think they do, which is practically the same thing. But let the same man take a farm. Let him spend a year or two in showing what his system is. Let him justify himself by the fruits of his enterprise, and then he may dictate to his heart's content to that same grange, and will find that he speaks as one having authority.

Supposing then, that at thirty a man's physical power is 100, and that at thirty-five it is 95, and at forty only 90. He ought to know at forty twice as well how to use it as he did at thirty. And the real contrast between the efficiency of any working day, is that at thirty it is measured by 100, and at forty by $90 \times 2 = 180$. This is, indeed, what he has a right to expect, if he have truly kept himself in hand.

To take the simplest form of the reservation of power, look at the resource which a man has who has retained, expressly for his use in advanced life, the share of his early earnings, which he did not really need. It has been already intimated that the man who does not drink anything but water, and who smokes nothing, can, in America, lay up every year a tenth of his earnings. Suppose he has done so. He then has, in that visible form of power, which the accumulation of money represents, a resource at sixty, which quite relieves him from the necessities involving drudgery.

Each reader should make his illustration here from his own experience. But a rough calculation will show what with ordinary good sense in investments, will be in store for him, if he follow this rule absolutely. A boy who should earn three hundred dollars a year at eighteen, and whose annual income should steadily increase so as to be fifteen hundred when he was sixty, would, under this rule, have

eight thousand dollars in his possession, at the time he is sixty. In America, this means a comfortable house and garden, with books, tools, furniture, and other appliances, and a little invested surplus beside, of which the income may keep the wolf at bay.

The man who has really looked forward in life, and has worked on intelligent plans, has such accumulated resources in hand. As a boy, and as a young man, he had, very likely, to spend much time in the study of certain methods and processes which are afterward the merest habits, so that he uses them without a thought. Tom is a good deal fretted when his father keeps him at the high school and makes him study French and German. But when at five and twenty, Tom is in Paris and Berlin with Joe, who was "too much for his father," left the high school and "went into a store;" when it proves that Tom enjoys the Chamber of Deputies, the theater, the talk with the fellows on the quay, and has picked up a few books to take home, while poor Joe has to trail round behind him, and is thankful for Tom's help when he would buy a doll for his sister, both of them understand better than they did how youth is engaged, among other things, in laying up resources for more mature life.

The usual statement would be that physical powers give way first, as age advances, that mental powers give way next, and that at the last a man's faith and hope and love, which are eternal and cannot give way, have to act with almost no machinery, while he remains in this world. If this were strictly true, our problem would be to supply physical waste by intellectual skill, and gradually so to avail ourselves of the resources of others, by the love they bear to us or by the respect in which they hold us, that we shall the less regret the weakness of the personal servants who have done our bidding in youth. This is, indeed, what an old lady does when she asks her granddaughter to go up stairs for her spectacles.

II. As a man advances in years, he ought to know himself so much better, from the various experiments he has tried, from time to time, that he need not try any or many more. It is all very well for Nahum to buy a violin when he is seventeen, and go to singing-school the same winter, and in the spring to find some modeling clay, and see if he be not meant for a sculptor, and so with every six months, to test himself on one side or another, till he finds out whether he is meant to be another Solon, or Cæsar, or Aurelius, or Michel Angelo, or Raphael, or da Vinci, or Columbus, or Luther, or Cromwell, or Washington, or Franklin, or Scott, or Mendelssohn, or Tennyson. Nay the boy ought to try such experiments, till he have found out what he can do and what he cannot do. But he is not to keep on trying them forever. He ought to know, quite well, by the time he is twenty-five, what is the range of his abilities; and after that time to exercise himself on the things for which he has been sent into the world. Until he is twenty-five he is finding out what his genius is. After he is twenty-five he is making use of his discovery.

In one of the passing illustrations given above, I have pointed out the most satisfactory and charming resource which advancing age reserves for itself, in the love and help of one's children. Early marriage is, in America, if not a duty, a right for every man and woman. The man who at forty-five, finds that he has two or three sons and daughters in their teens, able to "enter into his work" as the Bible puts it so grandly, may well feel indifferent, if he can no longer run a mile in four minutes and forty seconds. If this tall boy of his can do it, he may take the errand which requires that rate of speed. If by the time he be fifty-five,

there be three or four more of these young men and maidens crossing the line of the teens, and three or four more coming fast towards it, he is so much the better able to fill life full with efficient results, now that he has six or eight pair of bright eyes to make out for him the comet in the sky, or the buoy on the wave, or the stamens in the flower, for which he finds his eye-sight is not as perfect as it once was.

Here comes in Tallend's important remark, which is certainly true. "No chief of staff," he says, "should ever do himself, what an intelligent assistant can do as well." The counter remark, ascribed to Jefferson, "Never ask another to do what you can do yourself," has led to count less evils; has undermined many noble minds; and in one word, is all wrong.

A bright and intelligent boy will carry your letters to the post-office as well as you can do it. Let him do it. Let him always do it. Throw off that responsibility, once for all, and forever.

The treatise of Cicero on "Old Age" has been one of the most popularly read of all his writings. It has recently been admirably translated by Dr. Andrew P. Peabody of Cambridge, who himself, at nearly four score, is so young and fresh in his feelings, that he might well have written for us such a treatise himself.

It is well worth any one's reading.

It is thrown in the form of a dialogue, somewhat as Savagelandor writes the "Dialogues of the Dead."

The characters are Cato, Scipio Africanus the younger, and Laelius, a friend of Cicero. The last two come to Cato and ask his experience of old age. Cato does not so much attempt what has been discussed in this essay, — the fit use of time in earlier life to prepare for age, — as to justify it, if one may use the phrase, against the charges commonly made against it. He considers the four questions, "Does age unfit for active life?" "Does it enfeeble memory and other faculties?" "Is it incapable of bodily pleasure?" and "Is there nothing alarming in the fear of death?"

In discussing each one of these questions, Cicero by the mouth of Cato brings forward a good many curious illustrations from the lives of men well known by those who orig-

inally read his book, and the whole treatise is full of bright references both to Roman history and to the best philosophy of his time, which have been enough to make it a favorite in all times.

And now, dear friend and contemporary, at whose request this chapter was admitted into this series, let us apply these suggestions of theory, to lives like yours and mine, which are so near that happy grand climacteric, where Dr. Jackson, as has been said, found the maximum of human prime.

If we are at the maximum, especially if we have the Infinite Alliance, we need not distress ourselves by the amount or the weight of our responsibility. By this time we have learned that every human being has an infinite affair in hand. Because this is so, it is not to be finished in one hour or in one day, and we will not attempt thus to "put it through," as the boys say. We may just as well stop in one place as another. It is idle to exhaust ourselves, by seeking to-day to complete what in truth will never be done.

You and I, therefore, and our contemporaries have a right to defer the beginning of the day's duty till we are ready, and to accept as the period at the end, the time when we are too tired to work with ease.

We have a right to accept this loyal and grateful help of these lads and lasses, these men and women of forty or less, who seem to us children who are so eager, may so anxious to come to our help and to work under our direction.

You and I will not attempt to achieve the marvels of a quick eye, a swift foot or a hand so ready. But we will show the boys and the girls, by what infinite wisdom it was that Nestor and Paul and St. Francis and the other true heroes won the victories. And though you and I can tell such good stories of what happened in the years after Lafayette came to America, and before the gun fired at Sumter, why, we will not tell them unless they coax us, very lovingly, at Christmas or at Thanksgiving, and the burden of preparing the story shall be theirs and not ours.

OUTLINE AND PROGRAMS.

OUTLINE OF REQUIRED READINGS FOR FEBRUARY.

First Week (ending February 8).

1. "Recreations in Astronomy," chapters I. and II.
2. "Short History of the Early Church," from page 1 to page 35.
3. "In-Door Employments for Women." THE CHAUTAUQUAN.
4. Sunday Reading for February 6. THE CHAUTAUQUAN.

Second Week (ending February 15).

1. "Recreations in Astronomy," chapters III. and IV.
2. "Short History of the Early Church," from page 35 to page 67.
3. "Studies of Mountains." THE CHAUTAUQUAN.
4. Sunday Reading for February 13. THE CHAUTAUQUAN.

Third Week (ending February 22).

1. "Recreations in Astronomy," chapters V. and VI.
2. "Short History of the Early Church," from page 67 to page 100.
3. "Commercial Business." THE CHAUTAUQUAN.
4. Sunday Reading for February 20. THE CHAUTAUQUAN.

Fourth Week (ending February 28).

1. "Recreations in Astronomy," chapter VII.
2. "Short History of the Early Church," from page 100 to page 129.
3. "Rocks as Civilizers." THE CHAUTAUQUAN.
4. "Practical Suggestions on English Composition." THE CHAUTAUQUAN.
5. Sunday Reading for February 27. THE CHAUTAUQUAN.

SUGGESTIVE PROGRAMS FOR LOCAL CIRCLE WORK.

FIRST WEEK IN FEBRUARY.

1. Roll Call—Quotations about Stars.
2. The Lesson.
3. Experiments in light given in Warren's Astronomy, at the end of chapter II.
4. Paper—Astrology.
5. Essay—Telescopes.
6. Reading—"A Child's Dream of a Star." By Charles Dickens.
7. Character Sketch—Caroline Herschel.
8. Table Talk—Common Errors in Grammar.

Music.

SECOND WEEK IN FEBRUARY.

1. Each one is to drop into a hat some lines of poetry suitable for a valentine. These are to be well shaken and drawn out, and read as the roll is called.
2. The Lesson.
3. Questions and Answers on Astronomy in THE CHAUTAUQUAN.
4. Reading—"St. Simeon Stylites." By Tennyson.
Music.
5. Table Talk—Some Celebrated Monasteries.
6. Character Sketch—John Calvin.
7. Essay—Mary Lyon and her Work for Women.
8. Debate—Resolved that the higher education is needful to women.

FOUNDER'S DAY—FEBRUARY 23.

"Reach up as far as you can ; God will reach down all the rest of the way."

1. Roll Call—Responses to consist of the names of persons celebrated for founding some educational institution ; the circle to tell what institution.
2. Paper—The English System of Public Instruction.
3. Stories of King Alfred's attempts to instruct his people.
4. Five-Minute Papers on the four Universities of England ; each by a different person.

Music.

5. Character Sketch—Dr. Thomas Arnold, of Rugby.
6. Reading—"Popular Education in England." By Chancellor Vincent. See THE CHAUTAUQUAN for December and January.
7. Book Review—"The Chautauqua Movement." By Chancellor Vincent.
8. Table Talk—The News of the Week.

LONGFELLOW DAY—FEBRUARY 27.

"None but himself can be his parallel."

1. Responsive Reading, as follows :—

Leader.—All things are passing, God never changeth ;

Circle.—Alone God sufficeth.

L.—Glorious indeed is the world of God around us ;

C.—But more glorious the world of God within us.

L.—Life is the gift of God, and is divine.

C.—Love is life, but hatred is death.

L.—Love is the root of creation, God's essence ;

C.—Worlds without number lie in His bosom like children.

L.—Not father nor mother, loved you as God has loved you.

C.—For 'twas that you might be happy gave He His only Son.

All.—Do ye know, ye children, one blessing that comes not from heaven ?

L.—God alone speaks in us.

C.—And we wait in singleness of heart that we may know His will.

L.—To will what God doth will,

C.—That is the only science that gives us any rest.

L.—Wish what the Holy One wishes, not from fear, but affection.

C.—Fear is the virtue of slaves, but the heart that loveth is willing.

L.—Be noble in every thought, and in every deed.

C.—Let our watchword be, "The Help of God."

L.—Of our vices we can frame a ladder,

C.—If we will but tread beneath our feet each deed of shame.

L.—Patience is powerful,

C.—Toiling much, enduring much, fulfilling much.

L.—No endeavor is in vain.

C.—For thine own purpose Thon hast sent the strife and the discouragement.

L.—The unattained in life, at last, when life is passed,

C.—Shall all be gained.

L.—The battle of our life is brief.

C.—Death leaves to its eternal rest, the weary soul.

L.—All is of God.

C.—Angels of life and death alike are His.

All.—Who shall stand in His presence ?

L.—God is not dead, nor does He sleep.

All.—Earth declareth His might, and the firmament utters His Glory.

2. Paper—The original Golden Legend, or *Legenda Aurea* and its author. (For information see Longfellow's notes found in his volumes of poetry, and the cyclopedias).

The rest of the program will consist of the reading of Longfellow's poem, "The Golden Legend," and of explanatory notes. For convenience let the poem be divided into three parts, each part to contain two acts. Let three persons be appointed to write the notes, one for each part ; everything that cannot be readily understood is to be carefully explained. From the first part, in reading, omit the "Prologue" and the first scene in act II. From the second part omit the "Miracle Play," and in act IV., the scene in the cellar of the Convent of Hirschaw in the Black Forest. From the third part omit act V. Many long paragraphs in other places may be shortened, and other omissions made if desired. The characters in the poem are to be assigned to different members.

3. Explanatory notes on part first. (Describe the school at Salerno. Who were the minnesingers?—See Longfellow's poem, *Walter von der Vogelweid*, etc.).

4. Reading in character—Part first.

Music.

5. Explanatory notes on part second. (Short account of miracle plays ; stories charging the Jews with the death of Christian children—see cyclopedias and histories of the Jews—, etc.).

6. Reading—Part second.

7. Explanatory notes on part third. (Hilarious convent life, etc.).

8. Reading—Part third.

THE CHAUTAUQUA CORNER.

There are many things which the readers who all alone occupy the "Chautauqua Corner" of their houses can do to add spice and variety to their course. The first thing to be guarded against is allowing the daily reading to become simply a task,—so much work to be done. When this happens, one of the greatest objects of the course is defeated,—the real enjoyment to be derived from reading. Not until books are as "friends whose society is extremely agreeable" do they become to us what they ought.

By a little modification and adaptation of the programs, single readers could have once a week, some exercises corresponding to the local circle. There might be a review lesson, or an evening given to collateral reading, or devoted to the study of current events.

Beside the book-case in the "Corner" should be placed now a little cabinet for specimens of rocks. Gather about you some of your boy and girl friends, and go off on a little excursion to collect these specimens. Carry along the textbook on geology, and get the kinds of rocks described there. You can find them if you persevere. Label your specimens, and geology will have a new meaning for you.

Another cabinet in which a great amount of interest would soon be awakened, is one in which specimens of different woods could be kept. Though it might be a difficult matter to obtain a bit of sigillaria or lepidodendron, yet it is surprising how great a variety can be collected with a little care.

Add to the reading course as many pleasant little devices as possible. Shakspeare was right in saying, "Small profit goes where is no pleasure ta'en."

LOCAL CIRCLES.

C. L. S. C. MOTTOES.

"We Study the Word and the Works of God."—"Let us Keep Our Heavenly Father in the Midst."—"Never Be Discouraged."

C. L. S. C. MEMORIAL DAYS.

1. OPENING DAY—October 1.
2. BRYANT DAY—November 3.
3. SPECIAL SUNDAY—November, second Sunday.
4. MILTON DAY—December 9.
5. COLLEGE DAY—January, last Thursday.
6. SPECIAL SUNDAY—February, second Sunday.
7. FOUNDER'S DAY—February 23.
8. LONGFELLOW DAY—February 27.
9. SHAKESPEARE DAY—April 23.
10. ADDISON DAY—May 1.

11. SPECIAL SUNDAY—May, second Sunday.
12. SPECIAL SUNDAY—July, second Sunday.
13. INAUGURATION DAY—August, first Saturday after first Tuesday; anniversary of C. L. S. C. at Chautauqua.
14. ST. PAUL'S DAY—August, second Saturday after first Tuesday; anniversary of the dedication of St. Paul's Grove at Chautauqua.
15. COMMENCEMENT DAY—August, third Tuesday.
16. GARFIELD DAY—September 19.

LOCAL CIRCLE CONSTITUTIONS.

Several successful circles have kindly sent to *Local Circles*, copies of the constitutions they have adopted. Young circles anxious to secure wise regulations for their government will find excellent suggestions in them. We give entire the constitution of the Alpha of QUINCY, ILLINOIS.

CONSTITUTION.

ARTICLE 1.

NAME AND OBJECT.

SECTION 1. This association shall be known as the Quincy Circle of the C. L. S. C., and shall have for its object the mutual help and encouragement of those persons who are desirous of pursuing any part of the C. L. S. C. course.

ARTICLE 2.

MEMBERSHIP.

SECTION 1. This circle shall comprise regular and local members.

SECTION 2. Candidates for membership, whether regular or local, shall be proposed by a member of the circle and elected by ballot by the unanimous vote of the regular members present.

SECTION 3. No person shall be elected a regular member, unless such a person is a regular member according to the general rules of the C. L. S. C., that is has made application and remitted the fee to the general secretary at Plainfield N. J.

SECTION 4. Any person may become a local member who desires to pursue any or all of the studies of the course, or is willing to aid and assist the members of the circle in their studies.

SECTION 5. The duties of regular members shall be to pursue the course of study required in such manner as may be determined by the circle; local members are expected to come up to these requirements as nearly as may be, according to their intended line of study.

SECTION 6. Local members are entitled to all the rights and privileges of regular members, except the right to vote for and hold the regular offices, to vote for new members and on the course of study.

SECTION 7. All members shall be required to give their assent to the constitution by signing the same.

ARTICLE 3.

REGULAR OFFICERS.

SECTION 1. The regular officers of this circle shall be a president, vice-president, a secretary, and a treasurer, to be elected by ballot from among and by the regular members at the first annual meeting of the circle.

SECTION 2. The regular officers shall constitute the committee of instruction, whose duty it shall be to arrange the course of study from time to time, subject to the approval of the regular members, and prepare the program for the meetings.

ARTICLE 4.

MEETINGS.

SECTION 1. Regular meetings of the circle shall be held every Thursday evening, unless otherwise agreed upon; special meetings may be called by the president.

SECTION 2. The meetings shall be held at such places as may be agreed upon by the lady members of the circle.

SECTION 3. Any member shall have the privilege of inviting visitors to the meetings of the circle, who may take part in the exercises, by consent of the president.

ARTICLE 5.

FINANCES.

SECTION 1. No membership fee shall be required for admittance into the Quincy Circle.

SECTION 2. For the purpose of purchasing maps, diagrams, and other aids to study, for the benefit of the circle, a special assessment may be made; such assessments can only be made by unanimous consent, and shall include all members unless excused, and it shall be the duty of the treasurer to collect the same.

ARTICLE 6.

AMENDMENTS, ETC.

SECTION 1. This circle may from time to time adopt such rules not conflicting with this constitution, as it may deem expedient.

SECTION 2. This constitution may be amended or added to at any regular meeting by a vote of two-thirds of all the regular members of the circle.

AMENDMENT 1.

Adopted October 1, 1885.—Persons elected members of this circle that fail to attend the meetings for three months, without a reasonable excuse, thereby forfeit their membership.

AMENDMENT 2.

Adopted September 16, 1886.—Members of the circle that have become members of the Society of the Hall in the Grove, thereby become honorary members.

Any other member of the Society of the Hall in the Grove may be elected an honorary member of this circle, subject to the same rules governing the election of regular members.

Comparing the article on membership in the above with other constitutions we find that the Central Circle of PIRTSBURG, PENNSYLVANIA, admits 'any person of good moral character who shall pay into the treasury the sum of fifty cents, and fill out and deliver to the recording secretary the proper answers to the questions propounded by the Plainfield Office.' The Vincent of TERRE HAUTE, INDIANA, provides that,

The membership of the circle shall be limited to forty per-

sons, and shall consist of the present members of the circle, and such other persons, as shall be elected by the circle at any regular meeting.

The election of the members shall be by ballot, the candidates having been proposed at a previous meeting, and four adverse ballots shall be sufficient to reject any applicant. The result of the ballot shall not be made public, but the persons, elected or rejected, shall be privately notified thereof by the president.

Vacancies in the membership shall be filled from the list of persons so elected in the order of their election.

Absence from four regular meetings in one year without excuse satisfactory to the circle shall forfeit such absentee's membership.

The Foundry Circle of WASHINGTON, D. C., admits "without regard to creed," and the Berkeley of BOSTON puts in the wise clause, "every member is expected to take part when called on."

The list of officers in all the circles is substantially like that of the Alphas. The Vincent of TERRE HAUTE, INDIANA, elects a critic and makes the board of officers the executive committee. St. Paul's of TORONTO, CANADA, adds a registrar who keeps a list of all the members with their addresses; keeps members posted as to all meetings, and nominates new members. This circle also elects a pianist and five representatives, one from the graduates and one from each class of undergraduates. In addition to officers, the Vincent of TERRE HAUTE elects committees: (1) On poets and programs for Memorial Days; (2) on places of meeting; (3) on instruction.

The Central Chautauqua Circle of ROCHESTER, NEW YORK, arranges the following committees:

ARTICLE 4.—There shall be appointed an executive committee, consisting of the officers of the Central Circle, and the president of each local circle in the city as they exist at signing this constitution, and as they may be formed hereafter.

SECTION 1.—There shall be an auditing committee appointed by the president, whose duty it shall be to examine and verify all bills against said circle, and the chairman of said committee must countersign such bills before the treasurer can rightfully pay the same.

SECTION 2.—There shall be a music committee appointed by the president. It shall be the duty of this committee to engage the talent needed in this department for each meeting of the circle.

SECTION 3.—There shall also be a committee of welcome appointed by the president. It shall be the duty of this committee to greet all strangers, and prospective members; cordially welcome them and explain the Chautauqua Course of Reading, and supply such new comers with all the needed printed matter pertaining to the subject.

Several constitutions contain sections defining exactly the duties of each officer. The most elaborate arrangement is that of the Central Circle of PITTSBURGH, PENNSYLVANIA. They are the same as given in works on parliamentary practice.

Under finances the Central of COLUMBUS, OHIO, says:

"The necessary expenses of the circle shall be provided for by a tax upon the members, to be called for by motion, at any regular meeting, stating the amount per member."

In the St. Paul of TORONTO, the treasury is enriched by means of this clause:

"All regular members shall pay a fine of ten cents for each time they are absent from regular meetings."

The Pittsburgh Central requires a fee of fifty cents.

A few additional points are found in some of the constitutions. The Central of ROCHESTER, requires a badge to be worn at all meetings of the circles. St. Paul's of TORONTO does not allow the critic to be censured unless by a three-

fourths vote of the members present and permits the secretary to embellish the minutes at his own pleasure providing the truth be told.

Not all successful circles have been governed by codes so elaborate as those quoted. For example the secretary of the Foundry Circle of WASHINGTON, D. C., writes, "The following is the nearest approach to a constitution that exists in our circle:

1. That this circle shall be called the "Foundry Circle."
2. That any person of good moral character may become a member without regard to creed.
3. That the officers shall be a president, vice-president, secretary, and treasurer.
4. That the officers shall be elected by ballot, and that the office is only for the year.
5. The circle can by vote determine the frequency of meeting and the time and place.
6. That the program as laid down in THE CHAUTAUQUAN is accepted as a guide."

The constitution used by the Berkeley of BOSTON, is equally brief.

For several years the Reverend H. C. Farrar was the leader of the Vincent of TROY, NEW YORK, the circle was a marvelous success. Mr. Farrar thus describes the constitution of the Vincent. "Four years ago I said to the two hundred that entered upon this course of reading—We don't need any constitution.

1. We don't need any if we mean *work*.
2. We don't need any if we are only to *play* with this course.
3. We don't need any any way. Let our constitution be hard work, and each do his best.

This counsel carried, we had a president, vice-president, secretary, treasurer, board of managers of five. So organized we went forth and were the biggest and best literary organization ever created in eastern New York; and, for three years, at least led in size the C. L. S. C. work the world over! We numbered some 250."

NOTES OF CIRCLE INTEREST.

In a letter recently received from SOUTH INDIA a member of the Mission at MADURA who is reading writes: "Three young ladies of our Mission are reading the course. We enjoy it so much, and think it will be a help to us in our work."

An interesting letter comes from PUEBLA, MEXICO; the writer is one of five readers in Puebla and reports one person taking the course in TOLUCA. One of these readers is a presiding elder in that large district, and last year read nearly the entire course while traveling.

The *Question Table* has found a place in the OCEAN GROVE Circle. For the past few weeks, instead of the usual program, consisting of essays, etc., the Chautauquans have adopted another method of procedure, *i. e.*, a search for the correct answers of questions in literature and history; this is varied by music, readings or recitations. An outsider, or one not directly engaged in the work, can little appreciate the keen interest with which the coming of THE CHAUTAUQUAN is hailed, as it enables the student to compare the answer given with those given by the circle. It brings back strong recollections of one's school-days, when after a hard examination, with what breathless interest one awaits his per cent!

THE MASSACHUSETTS REFORMATORY CIRCLE.—This circle, which was the first organized within the walls of a penal institution, celebrated its first anniversary on Thursday evening, December 9. The celebration, which took the form

of a literary and musical entertainment given before a large company of the friends, was successful in every detail, and proved a convincing illustration of the adaptability of the Chautauqua studies as a means of education for men in bodily confinement.

The evening's program comprised original compositions bearing upon and analogous to the studies completed within the year; readings from Shakspeare, Browning, Bryant, and other English and American poets; solo and quartet singing; and written and oral reviews of the history of the circle by ex officers and others. The essays were exceedingly well prepared and displayed marked literary talent on the part of their authors. The readers and singers are equally deserving of praise,—indeed, all the contributions were received with manifest approbation by the audience.

The circle has every reason to congratulate itself upon the successful termination of their first year's work. It has had many difficulties to contend with. The reformatory population is necessarily a transient one, few members of the circle being likely to remain in it long enough to finish the four years course. A standard has been reached which is highly creditable to the young men who are connected with the circle. In point of members it has almost doubled within the year, and the mental caliber of its members has been increased correspondingly.

Union organizations are becoming more and more popular. The BROOKLYN Union has proved itself a wonderful success. Its first assembly was held at the Simpson Methodist Episcopal church, December 9. There were present representatives from the Ad Astra, Ad Alta, Advance, Athene, Brooklyn, De Kalb, Gleaners, Janes, Hale, No Name, Philomathean, Remember, Warren, Washington St., and Vincent Circles; each circle wearing a distinctive badge. There were music and a fine lecture on geology, and an hour of social intercourse.—The Northern Illinois Chautauqua Union has been organized less than two years, and yet within that time the number of Chautauqua readers in its vicinity has more than doubled, while the number of circles has been quadrupled. On December 14, the circle gave a very successful literary and social entertainment in the Centennial Baptist church of Chicago.

There is one way in which isolated circles may reap some of the advantages of the union organizations: it is by means of correspondence. Widely scattered circulars may form correspondence leagues and by an interchange of programs, suggestions, and experiences, often derive great good. Any circle desiring to be put in correspondence with others should write to Miss K. F. Kimball, Plainfield, N. J.

NEW CIRCLES.

OUR NEIGHBORS.

The good influence is spreading in NOVA SCOTIA. Thirteen names are sent from DIGBY, and much interest is manifested.

In HAMILTON, ONTARIO, a circle has been formed in connection with one of the churches. The secretary writes, "Our fifteen members are taking hold of the work with enthusiasm and we expect a very pleasant and profitable winter."—The Acadia has been formed at SAINT JOHN, NEW BRUNSWICK; ten members are in attendance.—MONTREAL has a new circle of six.—The Berwick class of APOHAQUI, NEW BRUNSWICK, numbers sixteen.

THE ATLANTIC STATES.

MAINE's recruits for '90 are at WEST SUMNER (the Molly Lockett of eleven members), at MADISON (ten members), at LEWISTOWN (the Aurora of eleven), at FREEPORT (the

Oaxaca of fourteen), and at BROWNFIELD (the Tylar).

Three organizations report from the Granite state, the Monadnock of HOLLIS, one of eleven at GOSSVILLE, and the Swamscott of twelve members at EXETER.

MASSACHUSETTS' roll is lengthened by ten new circles. WHITINSVILLE comes first with a list of twenty-five members.—The Wachusett of WEST BOYLSTON is a beginner but its programs prove it precocious. Both the Milton and Bryant Days have been observed and the lessons have received full attention.—Sixteen people at SOUTH YARMOUTH are studying together. They began with enthusiasm and the interest is unabated.—The Hiemarc is a new BOSTON club of seven.—NORTH CHELMSFORD adds one to the list.—CHELSEA adds the Dan'l Dorchester Club of thirty members to the class of '90.—The zeal of a good Chautauquan of BOXFORD has brought in a circle of twelve.—A most interesting circle has been formed in BOSTON. In September last, Mrs. Morse, the superintendent of the Y. M. C. A., called a meeting of the members of Warrenton and Berkeley street Homes and formed a Chautauqua organization of thirty-five members. Amrita is the name of the circle; "first to be; second to do; and last, to be happy," its motto. The members are reported as hard-working women, who find leisure for reading only by sacrifice. The feeling is that the Amrita has a bright future before it.

FROM BANTAM, CONNECTICUT, a lady writes, "My earnest desire to awaken interest in the C. L. S. C. work has at last succeeded beyond expectation. We have thirty members for the class of '90."—WESTBROOK announces a new circle.—The No Name of NEW LONDON began work with the '90's.—The Elm City is reported from NEW HAVEN.

PROVIDENCE, RHODE ISLAND, has a new circle of six, called the Automath.

NEW YORK reports thirty-nine new circles.—Four earnest workers have formed the Remember Circle in NEW YORK CITY, and its influence is spreading. Its president writes, "As we study the word and works of the great Architect of the universe, we pray to be endowed with wisdom and understanding, and enabled to 'look through nature up to nature's God.'"—In NEWBURGH, one graduate and ten new members have organized a circle.—In MOHAWK, the Bereans, twelve in number, have taken the motto, "Let each to-morrow find us farther than to-day." They express bright hopes for a successful year.—MAINE's and ILION's new circles contain twelve.—ROCHESTER reports another circle of fourteen "to be conducted upon a new and improved plan." The name is the Philomathean Society of Rochester, and "every member is a student;" the motto is "*Ohne hast, ohne rast*."—The Ivy Circle of CLARKSON, has fifteen members, and reports an encouraging outlook.—A new circle at ARGYLE sends sixteen, and another at AFTON, seventeen names.—WEST LANDLAKE and BUFFALO each report new circles of nineteen members.—MADISON, SPENCER, and MCDUGALL's have circles of twenty each.—WINDHAM reports twenty-three with hope of several more.—At FRIENDSHIP, a circle not yet fully organized, will number between thirty and forty.—The Vincent Circle of PITTSFORD reports thirty new names.—ROCHESTER is indefatigable, and again comes forward, this time bearing a record of fifty members for another circle, about to be organized.—The town of ONEIDA takes the lead in its state for the size of its new circle, reporting sixty names, and a great amount of enthusiasm.—A second circle, eight enrolled, reports from NEW YORK city, no name is assigned.—BROOKLYN is

the banner city of New York state in the number of its circles, fifteen are now organized, one of these, the Ad Alta, we report for the first time this month. A second of twelve comes to us nameless.——A number of people in the BINGHAMPTON Tabernacle have adopted the course.——Nineteen persons have organized a circle at HASTINGS ON HUDSON.——The Class of '90 in SYRACUSE has thirty-five members in an organization.——The young OSWEGO Circle is fortunate in having as helpers the teachers in the excellent Oswego Normal School.——CATTARAUGUS Circle has a membership of thirteen.——Another from ROCHESTER, the Star of twenty-four members.——CITY ISLAND has a circle of thirty, called Minneaford.——The "entire four years course" is the ambition of the circle of fifteen at CHAUMONT.——Notice has been received of new organizations at SPROUT BROOK (twenty-two members), BELMONT (five members), CANANDAIGUA (five members), WATKINS, HOPKINTON, HAMBURG, POUGHQUAG (five members), PHILADELPHIA (ten members), and ALBION (the Orleans Pansy Circle of twenty members).

At ASBURY PARK, NEW JERSEY, an exchange says, "A promising circle has been started."——Four in PERTH AMBOY have organized a circle.——At HANCOCK'S BRIDGE eight members form the Allo Circle. They say they find the programs in THE CHAUTAUQUAN a great help, and follow them as far as practicable.——MT. FREEDOM has a circle of ten.——The Centenary Circle of CAMDEN includes ten members.——A circle in METUCHEN enters upon the work with twenty-five.——The Bryant of NEWARK now numbers one hundred thirty-eight and new names are constantly being added. The secretary writes, "All interested in the Chautauqua movement are made welcome, and our chapel, which is large, is well filled with the members and their friends."——There is a new circle at WINDSOR.——In the Greene street Methodist Episcopal church of TRENTON, a circle of fifteen has been organized.——RINGOES has a circle of which a member writes, "I have never seen a more enthusiastic company than this bids fair to be."——*Esse quam videri* is the title of the circle of eleven at BURLINGTON.

PENNSYLVANIA reports thirty-eight new circles. Those at MOUNT JOY, RIVERSIDE, ST. CLAIR, ROUSEVILLE, ROBINSON, KNOXVILLE, and PITTSBURGH are small, but in good working order.——The TOWANDA and DERRICK CITY circles have ten members each.——The Mountour of DANVILLE begins with twelve, and the new circle at IRVINE with the same.——HOME and DERRY STATION have thirteen each.——The circle in SCOTTVILLE expects thirty-two members, though beginning with half that number.——In BROOKVILLE twenty have joined and are working to interest others to do the same.——Two circles in SCRANTON started about the same time, contain eight, and twenty members, respectively.——A circle being formed in HOMESTEAD will contain about thirty.——WILLIAMSPORT promises fifty members.——In PHILADELPHIA the good work is progressing finely, and six circles have been formed recently. One has four members, the Ben-Hur has six, the M. E. Mariners' Bethel, nine; the secretary of the fourth, writes, "We are making long strides toward success in the formation of a class of '90. We have already about thirty members and expect at least a dozen more;" the fifth with a membership of twenty-one is known as the Philokalean; and the sixth is the Gethsemane C. L. S. C., membership unknown.——A local paper says: "A local circle of the C. L. S. C. has been formed in LEWISVILLE. This way of spending the leisure hours in a community is so pleasant and profitable that it can hardly be too highly

commended."——A large organization is reported from CHESTER.——From the following points in the Keystone state reports have been sent of the formation of circles: PECKVILLE, the Bartholdi, membership twelve; FERNDALE, MARDEN, four; GRANVILLE CENTER, ten; IRVINGTON eleven; LEWISTOWN, twenty; MONTGOMERY, eight; MOUNT CARMEL, ten; NANTICOKE, twenty; PORT PROVIDENCE, Hiawatha, eleven; PUNXSUTAWNEY, fourteen.

DELAWARE has a new circle, of four members, in NEW CASTLE, one of six members, in BRIDGEVILLE, and a third at PORT PENN.

BALTIMORE, MARYLAND, reports the Monumental Chautauqua Circle, its membership twelve. The RICHMOND Circle of thirty-three members is the latest from VIRGINIA.

From NEWBERRY, SOUTH CAROLINA, it is announced that a circle of six has been organized.——Nineteen names compose the roll of a new circle at LANCASTER.——The CONWAY Circle enrolls twelve '90's.

There are thirteen persons enrolled in the circle at WHITE SULPHUR SPRINGS, GEORGIA.

"We have a small but enthusiastic circle here."——DELAND, FLORIDA.——The Adirolf Circle of TAMPA began work with eleven members and the secretary describes the condition of things by the words, "interest growing."

CENTRAL STATES.

A new circle is reported from BUCKHANNON, WEST VIRGINIA.——At WELLSBURG an organization is complete. The circle for a time used the program of the magazine but later has spent so much time in discussing the regular lesson that nearly all outside performances have been omitted. The lesson is conducted by the president who divides the lesson into topics calling on the class to recite or has the class prepare questions on slips of paper for the members to answer.

DAYTON is the first OHIO town to send in a circle this month. It is composed of members of the Park Church. The CRESTLINE Chautauquans have taken the name of J. G. Holland.——The Delphic of thirteen members reports from RICHWOOD, a club of twenty-six from MECHANICSBURG.

——NEW ATHENS, JEWETT, LUCASVILLE, and WESTERVILLE, have organized new circles.

At four different points in INDIANA, organizations have been effected: WILLIAMSBURG, VALLEY CITY, EVANSVILLE, (eighteen members), and BRAZIL.

Twelve new CHICAGO circles have been already noticed in the present volume of THE CHAUTAUQUAN, seven are to be added to the list this month: the Vincent, fifteen members; the Clio; the Lawrence, thirteen members; the Fraternal; and three others, names not given.——From TOLONO comes word of a circle partly organized.——At ST. CHARLES a few progressive literary people have organized a circle with the intention of pursuing the Chautauqua course.——The Class of '90 has representative circles at ROCKFORD, PARK RIDGE (the Piorean, fourteen members), NAPERVILLE, MOUNT CARROLL, McLEAN, LITCHFIELD, KENNEY, HUDSONVILLE, (Sycamore, seven), GRAND CROSSING, (twenty-two), CLINTON (the Vincent), and ARLINGTON HEIGHTS.——In the December issue of THE CHAUTAUQUAN, two circles are reported from ENGLEWOOD; a loyal Chautauquan objects to the number and declares there are four, North, Harvard, Vincent, and Bancroft, "all doing well."

KENTUCKY has one representative—an interesting circle at PADUCAH.

Fourteen persons have been organized into a circle at PULASKI, TENNESSEE.

Two new Chautauqua circles in MISSISSIPPI, LONG BEACH and SUMMIT.

The MICHIGAN advance does not weaken. At YPSILANTI a circle has taken the favorite name of Vincent.——Fifteen members and prospects of rapid growth at PAW PAW.

——Twenty charter members in the LAINGSBURG Circle.

——The Chautauqua Pathfinders of BATTLE CREEK, are twenty-two in number. The circle has the help of several influential professors and editors.——The people of CARSON CITY have organized thirty members into a circle.——

In Simpson Church, DETROIT, a Chautauqua society has been formed.——The Linna Schenck Circle of FENTON (fifteen members), is thoroughly enjoying itself. A member writes, "We find 'Winchell's Geology' perfectly fascinating and feel very proud of the fact that the author is one of the faculty of the University of Michigan. We had a pleasant excursion to a gravel pit near Fenton recently, and gathered considerable information."——Hematite Circle very properly belongs to IRON MT.——Arbutus which abounds around PETOSKEY has been chosen as the name of a club of twenty-nine in that place.——Twenty members in a circle at SOUTH GRAND BLANC; five at SOUTH BOSTON; twelve at GIRARD; fifteen in the Riverside at MARINE CITY; twenty-five, at MORENCI; seven, at HOLLY; seventeen, at HARBOR SPRINGS.——ELSIE, LOWELL, MONROE, and READING, are also seats of new circles.

The WISCONSIN delegation runs: JUDA, six members; MARSHFIELD, Pioneer; LANCASTER, twelve members; RICHLAND CENTER; REEDSBURGH; COLBY, eleven members.

Two organizations of '90 in MINNEAPOLIS, MINNESOTA: Como, and H. H., in honor of Helen Jackson.——At ST. PAUL there are two new clubs: the North Star of twelve names, and a second unnamed.——PIPESTONE reports a club of nine and expectation of an increase.——New circles at DOVER CENTER, TWO HARBORS, BLOOMINGTON, and WINONA.

CLEAR LAKE, IOWA, has a circle.——The "young folks" of DE SOTO have fallen into the Chautauqua habits of their elders who for four years "have been faithful through rain, snow, and protracted meetings, to the circle work."

——"Five members, and more 'in sight'" is the word from GENEVA.——Thirty-one names enrolled at IOWA FALLS.——MARION has the Gist Circle of thirteen members, named in honor of an occasional contributor to THE CHAUTAUQUAN, Professor W. W. Gist.——COLUMBUS JUNCTION enters ranks.——PELLA has a circle of nine members.——UNIONVILLE is the latest name from IOWA.

FAYETTEVILLE is the first ARKANSAS town to join the company of "newly organized."——*The Life of Little Rock* has taken up the C. L. S. C. with telling effect. The reports it gives of the meetings of the new circle show that a great many people in the city are thoroughly alive on the Chautauqua question and that large results may be anticipated.

MEMPHIS, WILLOW SPRINGS, SMITHTON, and RICH HILL, MISSOURI, begin with hopeful accounts of the earnestness of their students.——The Central Circle of ST. LOUIS has ten names enrolled.——KANSAS CITY has one circle of fourteen, and another, the Olive, of twelve, and SEDALIA one of twenty members.——At WARRENSBURG there is a new circle.——RICHMOND is organizing her '90's for work; also GRANT CITY.

WESTERN STATES.

Organizations are reported from KANSAS in WANO, PAOLO, CHANUTE, CLAY CENTER, GARNETT, BALDWIN, OLATHE, SEDAN, and QUENEMO.——SALINA has a society which began in November with eight members and has grown to thirteen. D-feb

——The new circle of LEAVENWORTH has hopes of a large membership.——At BURRTON sixteen names have been enrolled and more are to be.——ARKANSAS CITY is the home of a circle late in starting but doing its best.——Circles are reported at JEWELL CITY and CALDWELL.

The outlook in TEXAS continues encouraging. At GRANBURY there is a new club; at PARIS one with a charter membership of twenty-four; and at GREENVILLE a third with twenty-six names enrolled.

In NEBRASKA new circles have been formed in CHESTER, YUTAN, RISINGS, PLATTSMOUTH, WAHOO, PALMYRA, and HARDY, with memberships ranging from four to twenty-five.

The Ladies' C. L. S. C., of GOLDEN, COLORADO, has ten members, SAGUACHE has a circle of ten, and LOVELAND, seventeen. EVANS sends twenty new names.——DENVER reports twenty-four members.——LEADVILLE has thirty-six enrolled, with a prospect of fifty.——Circles have also been formed at GRAND JUNCTION and VILLA GROVE.

At NEWBERG, OREGON, there are fifteen persons in a new circle. The secretary writes of the splendid opportunities they have in that country for studying the lava formations and tells of excursions planned.

NEVADA has new circles at VIRGINIA CITY, and WINNEMUCCA.

The Vincent Circle of RIVERSIDE, CALIFORNIA, organized with twelve members. The SAN BERNARDINO C. L. S. C. sends eighteen names.——SAN FRANCISCO Piorean has twenty-five members.

Of new circles, "full of high resolve," are the SAN JUAN, NAPA, PETALUMA, TRACY, CERES, MILPITAS, CEDARVILLE, FOLSOM, PENRYN, Geneva of SAN FRANCISCO, the J. Q. Adams of SAN FRANCISCO; the SARATOGA; the Y. M. C. A. circle of SAN JOSE, the latter starts with the best of auspices; meets weekly in the Y. M. C. A. rooms and is a valuable ally of that grand association; the Flower Festival of LOS ANGELES; LIVE OAK; and the COLTON.

TERRITORIES.

The territories are well represented.

A circle at POCATELLO, IDAHO, begins with ten members.

LIVINGSTON, MONTANA, has a circle of eighteen.

Efforts are being made to organize a circle in PUYALLUP, WASHINGTON.——From PORT TOWNSEND the secretary writes, "We have organized the Alta Circle and already have a membership of twenty, with expectations of more soon."

Eleven ladies joined the Class of '90 in SUNDANCE, WYOMING, and have taken the name Black Hill Pioneers; the motto, "Perseverance conquers all things."

DAKOTA is the most progressive territory this month, reporting five new circles. The SALEM circle has eleven members.——Twelve ladies in IPSWICH who only *read* last year, have determined to organize a circle.——Fourteen in MITCHELL, meet weekly.——The HAROLD Circle will probably have a membership of twenty.——Twenty-five form the circle at GRAND FORKS.——"I wish to give notice of a small branch of the C. L. S. C. recently come into existence at ALBION. At first we numbered three—sisters, and named our circle the "Clover Leaf." We are four now and hence one of the "lucky four leaved" kind. Three are of the Class of '90, one of '86. We study together every day if possible, and the atlas and "Webster's Unabridged" are in frequent demand. A collection of fossils and minerals, gathered in years past, by Professor Winchell's aid we have been able to classify."

REORGANIZATIONS.

The Skidompha Club of DAMARISCOTTA, MAINE, is doing

its second year's work well. Twenty-five members are reported, who "take up the programs in every particular, observe all the Memorial Days, and study the course in a most thorough manner."—The Vincent, of PORTLAND, sends excellent reports. One evening the roll-call was responded to by pithy sayings of noted men, the circle guessing by whom said.

The Arlington Circle of WINCHESTER, NEW HAMPSHIRE, is composed of busy people who do not let outside work interfere with their reading and weekly meetings.

The Amity of FALL RIVER, MASSACHUSETTS, during the study of "Walks and Talks," visited the "rocking stone" in that city. The Riverside Circle of POTTERSVILLE has reorganized.—The circle at AMHERST sends word:—"We have commenced in good earnest. We hold our meetings every two weeks, and all are working hard."—At ORANGE, the circle has taken the name of Mount Tully C. L. S. C. During its first year ten of the thirteen members completed the year's course. The circle now numbers thirty, several of whom are teachers in the public school.

Alpha Circle of NORWICH, CONNECTICUT, is working well.

Mount Hope Circle, of BRISTOL, RHODE ISLAND, devotes a part of its weekly meetings to answering the questions in THE CHAUTAUQUAN.

The circle at JORDAN, NEW YORK, is doing excellent work.

—The Cato Circle numbers thirteen.—The Central Circle of SYRACUSE has fifty-nine members who meet fortnightly. Branch circles meet in different parts of the city on the alternate weeks. In the branch meetings the work of two weeks is reviewed, using the questions in THE CHAUTAUQUAN. Many of the graduates of '86 are continuing their studies with the Central Circle.—The WEST TROY Circle sends printed programs to its members, and these words of counsel: "Work is the secret of success along every line and in every department of life. The C. L. S. C. is no exception. The prizes are for the toilers. Self-sacrifice is the law of progress and prosperity. Let us make it for the sake of best results. Come with the zeal of a determined will and an enriched mind, and make this year fruitful in choicest good"—The circle at GREENPORT "has members of all ages, from nineteen to sixty. The meetings are so pleasant that no one wants to stay away."—The Browning, of CROPSVILLE, is working steadily and surely.

TYRONE, PENNSYLVANIA, sends a clipping from the local paper with an account of reorganization, and a loyal spirit of work.—The circle of BLOOMSBURG which last year had twelve members, now numbers twenty-six.—We are glad to notice on the programs of the LATROBE Circle, that the Chautauqua songs are freely interspersed. The quotations in response to roll-call are written on slips of paper, and placed in a scrap-book.—The Philo-Everett of STERLING RUN begins its second year with all its former members.—The Chautauquans of SHARPSBURG were recently entertained at a reception and banquet tendered by one of their number.

The Cummins Circle, of CINCINNATI, OHIO, has organized for its eighth year of study. It has fifteen members.

The BALTIMORE, MARYLAND, Round Table sends out a prospectus for 1886-7. The last page bears the following words, which have the true Chautauqua ring: "We hereby extend to yourself and friends a standing invitation to visit the Baltimore Round Table. Should our aims and efforts meet your approbation, we should be pleased to welcome you as one of our members. But should your duties prevent you from thus associating yourself with us, be with us as a visitor as often as you can."

The Ruskin Circle of TALLASSEE, ALABAMA, enters upon its second year with a membership of six.

The BROOKVILLE, INDIANA, Circle meets weekly and gives each member some special work. One of the number writes, "This is my sixth year of reading and I never was more interested."

The Outlook Circle of CHICAGO, ILLINOIS, was organized last year with forty members, and now numbers seventy-four. Mrs. Frank Beard entertained them one evening with a humorous essay illustrated by Professor Beard.

The Ozark of LEBANON, MISSOURI, reorganized with twenty-nine members. Meetings are held every two weeks, and the lesson reviewed by a teacher appointed at the previous meeting.—CLARKSVILLE has a circle of fourteen earnest students ranging in years from sixteen to sixty-five, and representing various vocations of life. Eight of these hope to pass through the gates at Chautauqua next summer.

The Bickford Circle of PONTIAC, MICHIGAN, has thirty-three members.—One of the DETROIT circles has a newspaper which is published every two months, a new editor being appointed each time. The contents are essays on the readings, short poems, personal notes, editorials, criticisms, current events, etc.—CHELSEA Circle begins its third year of work with praiseworthy earnestness.—The secretary of the circle in VICKSBURG writes, "We are having a more regular attendance, and stricter attention to work than last year. It is our purpose to keep all the Memorial Days."

—The Fayette Circle of JONESVILLE, has reorganized with nineteen members. "They hold their meetings each week and follow the suggestive programs in THE CHAUTAUQUAN. The work thus far has been entered into with lively interest. Last year all persevered to the end, and felt well repaid for the effort."

The Plymouth Circle, of MILWAUKEE, WISCONSIN, sends a good report of this year's work.—The RIPON Chautauquans number fifteen.

BAXTER SPRINGS, KANSAS, last year had a circle of eight, now increased to eighteen.

From the "little camp in the Rockies" the ONWAY, COLORADO, Circle sends greeting. The secretary says, "The members have tried faithfully to carry out the programs in THE CHAUTAUQUAN, some of them writing over twenty essays in a year."

The Philokalians of ROZEMAN, MONTANA, began the year's work with nine members. They meet weekly at the homes of different members, and carry out the regular programs as closely as possible.

The general secretary of the Pacific Coast Branch of the C. L. S. C. has been kept quite as busy as usual this fall answering requests for circulars and blank forms of application. More than five hundred Chautauquans in NORTHERN CALIFORNIA and NEVADA have already reported themselves as engaged in the regular course of study. Forty circles have been either newly formed or reorganized. Beginning with the veterans: Vincent Circle of SACRAMENTO and the old Sacramento No. 1. have reorganized for their fifth or sixth year of steady adherence to the C. L. S. C. The former reports ever growing numbers, notwithstanding the "swarming" of a Seal Course Circle made up mostly of alumni who are reading the Oriental History and Literature Course. The old SAN LORENZO Circle enters on its sixth year with quite an accession of new members, while certain good names re-appear with a regularity most delightful to the secretary. BAKERSFIELD Circle is on its fourth year. We wish it were not so remote from Monterey that we can hardly hope for its members to come in a body and gradu-

ate at Pacific Grove. YUBA Circle is busy now with a seal course. The seven original members, who formed the circle in 1880, have *all* graduated. A goodly number of circles are on their third year: HOLLISTER, with the fourteen original members and half a dozen new ones; the Norton of GRASS VALLEY; the WOODBRIDGE; the WATSONVILLE, and the AUBURN. On their second year with growing numbers and interest are the Norton of EAST SAN JOSE, BERKELEY, FRESNO, LINCOLN, Norton of PACIFIC GROVE, Spiral of SAN FRANCISCO, Central of SAN FRANCISCO, Westminster of SACRAMENTO, Appley of WILLIAMS, Grant of CALISTOGA, Hellas of NEVADA CITY, and Stratton of OAKLAND.

JAPAN.

A letter from Mrs. Drennan says: "Our society now numbers about nineteen hundred members, and twenty-four

Local Circles. At our last meeting, two weeks ago, over four hundred persons were present. I sent you a copy of our examination papers; but as you are not skillful in Japanese, I fear you did not understand much about them. Let me say that the missionaries are becoming more interested. A lady will send her name from here, perhaps by this mail, for admission into the Chautauqua Circle for herself and Japanese *protégé*, in English course. A missionary in the northern part of this island, hundreds of miles away, wrote me for information and said he would join us in our work. Persons in America have written me of their interest in our work, and by that cause had been induced to join the C. L. S. C., and have sent up their names and begun the course."

THE C. L. S. C. CLASSES.

CLASS OF 1887.—"THE PANSIES."

"Neglect not the gift that is in thee."

OFFICERS.

President—The Rev. Frank Russell, Oswego, N. Y.

Western Secretary—K. A. Burnell, Esq., 150 Madison Street, Chicago, Ill.

Eastern Secretary—J. A. Steven, M. D., 164 High Street, Hartford, Conn.

Treasurer—Mrs. Julia N. Berry, Titusville, Pa.

Executive Committee—The officers of the Class.

A recent and most interesting letter is received from Secretary A. K. Burnell, giving an account of the Union C. L. S. C. of Chicago and its vicinity. Also of another meeting held in Aurora with "Milton" for the theme, and at which some "hardy sons of toil distinguished themselves as literary, and up in things Miltonian."

The following is a list of departments of the year's reading on which the competitive examination of '87 will be held, together with the prizes which will be given respectively.

I. The various articles under the title "A Business Education for Girls" as described on page four in the C. L. S. C. circular for '86 and '87. Prize, "Science," bound volumes to date, valued at \$26.50, and presented by the publishers, New York City.

II. "Recreations in Astronomy," by Henry W. Warren, D. D., LL. D. Prize, the magnificent work, "The Art of Pheidias," valued at \$7.50, presented by the Century Co. of New York City.

III. "Walks and Talks in the Geological Field," by Alexander Winchell, LL. D., of Michigan University, and from THE CHAUTAUQUAN, "Practical Lessons from Stones and Stars," by Charles Barnard; "Studies in Mountains," by Ernest Ingersoll; "Iron and Steel," by J. C. Baylis. Prize, "The People's Cyclopædia," valued at \$18.00, presented by the publishers, Messrs. Phillips and Hunt, New York City.

IV. "English Literature," by Prof. H. A. Beers, A. M., of Yale College, and from THE CHAUTAUQUAN the series on "Common Errors in English," by Edward Everett Hale; the series on "English Composition," by Prof. T. Whiting Bancroft; a series on "Pedagogy for the People," by Chancellor J. H. Vincent, and "Journalism," by George Parsons Lathrop. Prize, Adams' "Synchronological Chart," valued at \$15.00, and presented by the publishers, Messrs. Colby and Co., 5 Union Square, New York City.

V. "The Christian Religion," by George P. Fisher, D. D., LL. D., Professor of Ecclesiastical History in Yale College, and "A Short History of the Early Church," by J. F. Hurst, D. D., LL. D. Prize, Oxford Teachers' Bible, fine edition

with helps. Presented by H. H. Otis, Esq., Buffalo, N. Y.

VI. From THE CHAUTAUQUAN "A Series of Every day Talks on Science and Industry;" "The Art Industries;" "Electrical Engineering;" "Manufactures;" "Architecture;" "Railroads;" "Commercial Business;" "Civil Engineering." Prize, "Library of Religious Poetry," valued at \$5.00, and presented by the publishers, Messrs. Funk and Wagnalls of New York City.

VII. "French Literature," by Mr. W. C. Wilkinson. Prize, Foster's "Cyclopedia of Illustrations," set of four volumes, valued at \$25.00, and presented by the author, the Rev. Elon Foster, D. D., of Brooklyn, N. Y.

VIII. "Warren Hastings," by Lord Macaulay, especial C. L. S. C. edition. Prize, Smith's "Ancient History," valued at \$6.00, and presented by the publishers, Messrs. Appleton of New York City.

CLASS OF 1889.—"THE ARGONAUTS."

"Knowledge unused for the good of others is more vain than unused gold."

OFFICERS.

President—The Rev. C. C. Creegan, D. D., Syracuse, N. Y.

Vice-Presidents—The Rev. S. Mills Day, Honeoye, N. Y.

The Rev. J. H. McKee, Little Valley, N. Y.

The Rev. J. B. Steele, Jackson, Tenn.

Miss Genevieve M. Walton, Ypsilanti, Michigan.

Mrs. Jennie M. Haws, Mendota, Ill.

Recording Secretary—Mrs. E. N. Lockwood, Ripon, Wis.

Corresponding Secretary—The Rev. H. C. Jennings, Fairbault, Minn.

Treasurer—The Rev. R. H. Bosworth, Newburgh, N. Y.

Items for this column should be sent to the Rev. H. C. Jennings, Fairbault, Minn.

Members of the Class of '89, who are interested in the Framingham Assembly, are invited to contribute toward a class banner to be used at that place. Local circles are especially asked to give attention to the subject. Contributions may be sent to Miss E. L. Merrill, 21 Greenville street, Roxbury, Massachusetts.

There is an inquiry for the class color and flower. The latter is the daisy, as was published last month, but the former has not, as far as we know, been chosen. It should be, however, at once, so that the Rochester '89'ers may use it in the class banner they have promised.

The Class of '89 would do well to consider the subject of class examinations followed by the Pansies. A similar plan could easily be worked up by the Argonauts and would do much to stimulate serious study.

A member of the class writes that she considers the '89 news limited. If the members will reflect that *they* furnish the news for the column, not the editor of the magazine or the officers of the class, they will readily know where to place their criticisms. The class news is limited only because the members are slow in sending items of purely class interest. In the proportion as you develop class interests and class spirit, the column will grow.

CLASS OF 1890.—"THE PIEREANS."

"Redeeming the Time."

OFFICERS.

President—The Rev. D. A. McClenahan, Allegheny, Pa.
Secretary—George H. Iott, Evanston, Ill.
Treasurer—Mrs. E. P. Wood, 252 General Taylor street, New Orleans, La.
Vice-Presidents—John Lee Draper, Providence, R. I.; the Rev. Leroy Stevens, Mount Pleasant, Pa.; Charles E. Weller, St. Louis, Mo.; Mrs. Dr. Edwards, Randolph, N. Y.; Miss Anna L. Sanderson, Toronto, Canada.
Building Committee—Chairman, the Rev. H. B. Waterman, Griggsville, Ill.; Secretary, John R. Tyley, Chicago, Ill., with Miss Leonard, Mr. Davidson, the Rev. J. Hill, and Dr. J. T. Edwards, Randolph, N. Y.

Items for this column should be sent to Geo. H. Iott, Evanston, Ill.

Some under-graduates of the C. L. S. C. have received the impression that an extra seal is given to all persons who fill out the four-page memoranda. This is not the case. The four-page memoranda forms a part of the required work of all under-graduate students. The C. L. S. C. authorities have never insisted upon the filling out of the four-page memoranda, and the diploma has never been withheld from a person who reads the full prescribed course; but the four-page memoranda is furnished each member with the *expectation* that it will be filled out; and, though not required, the members have in nearly every case, felt in honor bound to meet this expectation. It sometimes happens that persons in peculiar circumstances find it almost impossible to write, while they can improve many a spare minute by reading the prescribed books. For the sake of such people this requirement has not always been enforced. But no extra credit is given to under-graduates who do fill out the four-page paper. It is simply a part of the regular work.

POST GRADUATE CLASSES.

CLASS OF 1882.—THE PIONEERS.

OFFICERS.

President—Mrs. B. T. Vincent.
Vice-President—Prof. Mattison.
Secretary—Mrs. E. F. Curtiss.
Treasurer—Mr. A. D. Wilder.

The list of officers above, was elected last summer at Chautauqua. The Assembly season of '86 was a great occasion for the Pioneers. It saw the dedication, debt-free, of the new headquarters. The cottage stands in the rear of the Hall of Philosophy. It is comfortable, commodious, and pleasant to look upon. It is a great thing to have a home of your own, a fireside where no "Irrepressible," or "Pansy," or "Plymouth Rock" can molest and make afraid, unless by special invitation. In building their pleasant Class Home the Pioneers have set a most excellent example to their followers.

CLASS OF 1883.—THE VINCENT CLASS.

"Step by step, we gain the heights."

OFFICERS.

President—The Rev. R. S. Holmes, Plainfield, N. J.
Vice-President—Miss A. C. Hitchcock, Burton, O.
Secretary and Treasurer—Miss A. H. Gardner, 220 Northampton street, Boston, Mass.

Please send items of interest concerning the class, to the secretary.

It was announced in THE CHAUTAUQUAN for November that the heliotrope had been chosen as the class flower. We now hasten to resign all claims to it, to the Class of '85, who selected it some time ago, and have already received permission to have a heliotrope bed at Chautauqua.

A member from Michigan inquires about the disposition of the fund of money, raised at Chautauqua, in 1883. It was voted to apply it to the purchase of the \$125 bell in the chime. Fifteen dollars are still needed for that purpose. Let each member send a contribution to the treasurer, so that the debt may be liquidated.

CLASS OF 1884.—THE IRREPRESSIBLES.

The C. L. S. C. Class of 1884 must not forget that its Chautauqua Home is still unpaid for. A fine cottage well furnished and excellently located between the building of the "Pioneers" and the Hall of Philosophy was purchased near the close of last year's Assembly for seven hundred dollars cash. Every classmate is urgently invited to assist by personal subscription in meeting the debt of six hundred incurred in paying for the class cottage. Many devices of a social and private character are suggested toward raising the money.

CLASS OF 1885.—THE INVINCIBLES.

OFFICERS.

President—J. B. Underwood.
Vice-Presidents—J. W. Adams, the Rev. H. M. Bacon.
Secretary—Miss Chapin.
Assistant Secretary—Mrs. Minnie M. Dunbar.
Treasurer—Miss Lizzie N. Haskell.

The New England members of the Class of '85 are requested to send their post-office addresses to the New England Class secretary, Miss Annie M. Chapin, 1 Somerset street, Boston, Mass. At the annual meeting at Lake View last summer the secretary was instructed to correspond with each member of this branch of the class during the year.

CLASS OF 1886.—THE PROGRESSIVES.

OFFICERS.

President—The Rev. B. P. Snow.
Vice-President (1st)—The Rev. J. T. Whitley.
Secretary—W. L. Austin.
Treasurer—W. T. Dunn.

The Class of '86 pledged itself last summer at Chautauqua to join in building the new Class House for the accommodation of the present under-graduate classes and of '86. What is doing toward raising funds? The Rev. W. L. Austin, New Albany, Indiana, receives moneys for the Class of '86.

EDITOR'S OUTLOOK.

DO COLLEGES EDUCATE WISELY?

The question is always a proper one. The higher education of the country is of vast importance, and it is a legitimate subject for public inquiry. The answer can never, in the nature of things, be altogether satisfactory. For, current progress, at any moment, presents some new aspect of the higher education and makes some new demand upon it.

Nor is it possible that any system of instruction should meet all wants at all times; it is human and, therefore, imperfect. Beside, we expect colleges to be conservative enough to avoid rash changes, the effect of which might be to make a generation of students the victims of experiment. Even when a new method is desirable, some delay may be necessary while the improved method is being devised. "Try no experiments on boys and girls," is a good rule, and it makes colleges slow to change.

All this has not hindered college progress. There has been an immense change in forty years and the larger part of it has come in the last half of that period. Much is said about classics, as though classics were still the business of colleges. But in fact only a small part of college work is now classical—not more than one-eighth of the whole of a college course.

But colleges still require the students to enter for the Bachelor of Arts' degree with a classical preparation. And this is a ground of criticism which seems to be solid. It is plain that the more practical education offered inside the college is kept out of reach by the demand made at the door of the college for a classical preparation to enter.

The western colleges have very generally gotten over the difficulty by inventing more kinds of Bachelors—such as Bachelor of Literature and of Science. The evil of this is that it degrades the more practical courses—at least so students think, and, therefore, struggle for classical work though they have no interest in classical studies.

Is it not time to ask the colleges to do something decisive and effective for industrial education? May it not be possible to so honor the trained hand of a boy or girl, whose head has also been trained, that he or she may enter college, in part upon some form of hand-skill? Of course, it is understood on all hands that the training of the home ought to be done in the years before students enter college. It ought to begin in the public school, it is already beginning there. But why may not the college encourage public school industrial education by recognizing it at the door of the college?

The change suggested is a large one. It is, however, along the line of our general progress. An immense demand for industrial education is growing up. It is a very real and a very valuable education. How shall the college meet the demand?

To date, the colleges reply by special courses. The degree of Bachelor of Arts is not won by any amount or kind of manual arts. It is confined to intellectual arts. But even in these, the hand-training is of very high value. A college president found a young man in the laboratory during vacation, and learned that the youth was practising in the manufacture of chemicals. The president instinctively thought and impulsively said, "You are obtaining an education."

It is plain sense that boys and girls from sixteen to twenty years of age ought to be learning how to use their hands under the guidance of their heads—that brain-training ought to be combined with hand-training. In the entire field of science which now occupies a third of the college course, a good student is one who learns to use his hands. Theoretical science is worth very little, and losing value each year.

The demand for more practical education is in the best sense classical; it asks for what the young Greek got in the days when Greeks were glorious. Our time demands a different physical

education; but old Greece knew better than to try to educate the head only, and we ought to be as wise in our generation and country.

It is a pleasant thing to see boilers, engines, lathes, and forges in a college. But the college need not be ashamed to recognize these things in a course of study for Bachelor of Arts. And it will find, we believe, safe ground on which to recognize mechanical training in preparation for college.

A very simple test may be suggested. Drawing is as necessary to average men as writing is. Why should any boy be admitted to college who does not know the rudiments of drawing? The simple mechanical arts are as necessary to men who are about to study science in the practical modern ways.

The colleges have in reality gone some distance on the new road. When they gave science a large place, they opened the way to admitting the lathe and the forge. It is probable that wise leadership in colleges will render it necessary to go on multiplying special schools to teach useful knowledges and arts.

A good way to secure desired changes is for benevolent patrons to offer the necessary funds on conditions providing for a more practical cast of the requirements for honorable graduation. Most colleges are, relatively to their work, miserably poor. The practical man's purse is the lever to lift their work up to the demands of the times—of the immediate future.

GENERAL JOHN A. LOGAN.

The sudden death of General Logan was one of the saddest surprises of the last year. Some men are never thought of in connection with death. John A. Logan was one of them. He was so sturdy in figure and so youthful in action that men forgot mortality when looking at him or thinking of him.

And yet there are few men among us who date their fame as far back as his began. He won reputation in the Mexican War. He was a member of Congress when the Civil War began. Already in 1861, he had distinguished himself in both military and civil life.

"What will John Logan do?" was a national question when the conflict began in which he completed his military fame. Of that the highest authorities said over again when he died: "He was the most successful volunteer soldier of the war." As a statesman his very first acts as a legislator singled him out as a leader of men. In the forum as in the field, he was in the front rank.

From the lower house of Congress he passed to the Senate by force of his merits. And in the Senate, too, he led in counsel and in debate. One may count on his fingers the men who were equally conspicuous.

Now, to this *Outlook* such a life as Logan's suggests lessons of the highest importance. Here was a man great, in the first place, because he was endowed with a great nature. Great also because he was thoroughly honest, perfectly manly. He was honest in office; he was honest in politics; he was honest in private life. We do not mean merely that he did honest acts; but that he was honest to the core of his nature. His political rivals and opponents cheerfully admitted, and, indeed, counted upon his unswerving integrity. They did not always know what he would do; but they knew that he would not do mean and dishonorable things.

The most significant thing after all is—is it not?—that John A. Logan was born in poverty, was self-educated, and rose to eminence by his own efforts. What, we may almost ask, has he not done? He had commanded armies, organized political victories, written books, struggled in fierce debates, drafted national legislation, and won high success as a popular orator. The explanation lies in two words: gifts and character.

As long as we grow such natures and ripen them into such manhood, we shall be a great nation. This one brain was a richer harvest of our free institutions than all the grain we have ever produced. This great heart was a better proof of our resources than all the precious ores in our soil. The grain and the ores have their highest meaning as means to the development of manhood and womanhood. This sample of rich fruit which eternity has plucked from our tree of Liberty, proves that the tree is sound and healthy, vigorous and fruitful.

THE LENTEN SEASON.

However Christians may differ about the theological basis of Lent, all of them ought to rejoice that the observance of this custom seems to be growing in the favor of Americans. There are few greater blessings than that custom which arrests the social pleasures of the winter and calls the careless and frivolous to prayer and meditation.

At best, we are a terribly worldly people, hardly able to let business or pleasure alone any whole Sunday in the year. We carry our cares strapped fast to our backs; we chase amusement with only less constancy. Religious thought and devotion have small chance to influence our lives as they ought. Lent is a strong summons to the highest duties of human life; and we are glad that it is apparently more and more obeyed. Society adjusts itself to the season of devotion. The weary victims of social duties obtain a period of repose.

If you, dear reader, do not need a Lent to give you time and opportunity for religious duties, you can at least be glad that those who do need a custom of the church to break the chains of worldliness are more mindful of the annual call and make better use of its privileges.

We anticipate, as one of the results of religious unity *in spirit*, an increase of, a widening of, the observance of Lent. Puritan fountains have poured out so much life-giving influence upon the world, that modified Puritanism can afford to recognize and drink from some of the older streams of religious order and custom.

The Puritan fathers threw away a good deal merely because it was for the moment necessary to cut away bridges behind their march to better things. Lent is probably one of the observances which the modern world needs more than former times needed it,—an observance which responds to a desperate need of our over-worldly life. At all events many of us who do not observe Lent are beginning to look on its uses as beneficent and salutary, especially for dwellers in great cities. Nor do we believe that there need be any loss of any principle cherished by those who follow the Puritan lines of worship if they heartily join in the devotions of the Lenten season. We may waive difference respecting the origin and foundation of a custom which serves our needs.

We need nothing else so much as an effectual call to the religious life. If it is only for a season, much is gained. But let us be sure that no Lenten season passes away without having awakened some souls to spiritual reality and living. The Master *did* entice the multitudes away to quiet retreats. We do well if we imitate Him, and so retire from the world as to find Him in those solitudes where He speaks straight to the listening soul.

And yet a merely negative Lent—a season in which we only stop dancing and dining—falls incalculably short of meeting our supreme need. A fictitious worship, a formal idleness, how can that save our souls when we plunge again into the stream of worldliness? The call is to sober thoughts, profound penitence, and the prayer of faith. To obey the call is to give up worldliness forever.

THE LABOR REFORM POLITICAL PARTY.

The very large vote given to Mr. Henry George for Mayor of New York, through the organization of the Knights of Labor, has created a belief that the Labor Party will soon be a formidable antagonist of the old parties. This belief may or may not

be well-founded. Such an event as the triumph of a Labor Party would be the most remarkable one in our political history.

One of the data for a judgment in this matter is the fact that the practicable parts of the program of the new party will be eagerly adopted by all other parties in the event that the new organization shows, in wider contests than that for the mayoralty of misgoverned New York City, similar strength. Some things can be done; some things cannot. For example, American farmers cannot be deprived of titles to their lands which have been bought and paid for to the government of the United States. The farmers have too many votes. In the second place, an attack on those who possess property by those who do not, must fail because the property-owners are a very large majority of the voters.

On the other hand it is probable that much may be done in the way of hedging in and supervising corporations. Legislation in these directions is already well advanced.

But a main consideration is that there is no dividing line of feeling between wage-earners and the rest of the people. If a line is made by secret organizations, all our history proves that it must be temporary. We all substantially agree in dreading all division lines between citizens in their relations to the government.

We are all anxious to make and enforce any laws which are needful to the security and happiness of the relatively poor, and we all dread any legislation which would handicap energy, prudence, and self-denial for the benefit of the opposite vices.

The more probable first result of present tendencies may be the failure of a labor organization which cannot avoid equalizing skill and ignorance, thrift and waste, industry and idleness. Laborers are like the rest of us in perceiving the distinctions in the qualities of persons which result in differences of success in life. Ninety-five per cent of the wealthy began life poor. Men are daily rising out of poverty.

The skilled workman does not and cannot feel that he should forego the advantages of his skill. A number of movements are now separating the skilled and unskilled workmen. The railway engineers some time ago set themselves apart in an organization of their own which has given them strength and steadiness. Other trades are resisting the mass movement of the Knights of Labor.

Profit-sharing is coming into many industries, and it will sift workmen more effectually than any other scheme ever devised. The profit-sharing workman becomes a capitalist at once, and he is compelled by his interests to prefer for associates skilled, sober, and forecasting men.

Probably the result of this year's agitations will prove to be conservative rather than radical; and these results will be mainly seen in the separation of skilled from unskilled toilers.

Can it be other than good for men to learn that virtues and education pay well? The boys who are looking on ought to see that to *learn how* to work usefully and to acquire the habit of living virtuously are the right things, the necessary things. And if, on the whole, skill and virtue combined are rewarded fairly, are those who deserve and win likely to make common cause with those who are less deserving and, therefore, unsuccessful?

These distinctions seemed lost six months ago. They have come back, and they will have their influence on the Labor Party. There are no deep-seated class antagonisms in this country, but there is a strong prejudice against inefficiency and incapacity whether in a mill or in an office, and this prejudice prompts us to sift grievances and complaints—not to count them, but to weigh them.

If there were to be a Labor Party containing all laborers, there could be no other party in the country. Nearly every man in the whole country could give as good credentials as Mr. Henry George can show. Most of us work and contribute by our work something to the general stock of well being. Any dividing line must be too crooked, too capriciously drawn, to have any real power to divide us into laborers and non-laborers.

An atmosphere very unfavorable to a Labor Party is created by that general sympathy with workmen which is misleading some people. This honest desire to right wrongs and re-adjust relations, which manifests itself in all directions, is nevertheless restrained by a determination not to experiment with the blessings of liberty, not to move unless it be clear that movement is progress, not to seriously modify our political institutions.

In fine, then, any party will do all the good things which a Labor Party might do; and no danger exists that a majority will authorize any party to do any of the bad or doubtful things which a Labor Party might promise to do.

MR. BLAINE'S THEOLOGY.

It is a good sign that a political leader in the first rank is seen and heard at a religious meeting. Mr. Blaine's remarks before the Congregational Club on Forefather's Day are interesting simply as a sign that a great politician may have a religion and not be ashamed to tell what it is.

An old story credits a great European statesman with saying to a lady, "My religion is that of all sensible men." The lady inquired what the religion of sensible men might be, and the statesman replied, "That, madam, is what sensible men never tell." Of course all this was a veil for a supercilious skepticism, but it is a veil much worn by public men.

In this country there has been a change for the better in the last quarter of a century. It is no longer impolite to inquire about a statesman's religion; and in him it would be impudent to reply that sensible men never tell. Sensible men are more apt to speak of their religion than of anything else which is personal to themselves.

It is not a matter for mirth or ill-natured suspicions that Mr. Blaine has "spoken in meeting" in very sensible terms. The press of the country has noticed his remarks with becoming

gravity and a great deal of approval has been expressed by antagonists as well as by friends. This reception of Mr. Blaine's remarks is as significant of healthy public sentiment as the making of them was of sound personal sentiment.

Mr. Blaine's views are worth expressing. He thinks that belief in God ought to be a uniting bond creating practical Christian union, and he does not believe that a perfect or formal union would be a good thing. People who are so nearly alike as the Congregationalists and Presbyterians ought, he thinks, to come together, while he evidently believes that a strong doctrinal accent justifies any group of Christians in a separate church life though it need not cut them off at all from the common Christian life of the entire body of believers.

Mr. Blaine's theology might be improved for controversial uses by more exact and scientific phrases; but it is not designed for polemical wear and tear and has the merit of coming very near to being the common belief of American Christians of all denominations and of no denominations.

The "application" of the discourse fell chiefly to the ministers. He does not believe that reading essays to men about Christian virtues is "preaching the Gospel." He asks for plain and pointed appeals and arguments like the addresses of Paul and Whitefield.

There are two factors in this kind of preaching. One is that the preacher concerns himself about the essence of religion and not about debated points of detail. The other is that the earnest preacher goes about his work as an advocate goes about convincing a jury and getting a verdict from them.

There is no doubt that the great body of Christians feel as Mr. Blaine speaks—that the central truths of religion ought to be hammered into men's souls by the pulpit, and that the present tendencies and practices of the American pulpit fall short of this standard.

EDITOR'S NOTE-BOOK.

The scheme for Required Reading in *THE CHAUTAUQUAN* for February calls for the first of a series of articles on "Common Errors in English," by Edward Everett Hale. We very much regret that the copy for the first article did not reach us in time to appear in this issue. The series will begin in March.

It has been customary to publish the names of the graduates of each class of the C. L. S. C. in the February issue of *THE CHAUTAUQUAN*, following graduation. The very large number in the Class of '86, nearly four thousand, has occasioned delay at the Plainfield Office in the preparation of the list. The names of the graduates will appear in the April issue of *THE CHAUTAUQUAN*.

The present issue of *THE CHAUTAUQUAN* contains an article from Mrs. General John A. Logan on "Official Etiquette in Washington." This is Mrs. Logan's first appearance in magazine literature. She has also contributed a second article for the present volume of the magazine, to appear in our March issue, her subject being "Government Employments for Women." The present article was on the press at the time of General Logan's death.

Among the bills brought up for the consideration of the Senate soon after the opening of Congress, was one by Mr. Blair of New Hampshire, advising the following amendment to the constitution of the United States.

"The rights of citizens of the United States to vote shall not be denied or abridged by the United States or by any State on account of sex."

Since 1869 the application for the submission of this amendment has been consecutively made. The agitation for suffrage has not been without fruits. Utah, Wyoming, and Washington

Territory have granted full suffrage to women. Eleven states allow school suffrage. In many states, women are elected to school offices, in Kansas and Iowa to the offices of county clerk and register of deeds, and in every state they are appointed postmasters. These concessions indicate that greater will come.

There is no educational institution in America which has done for women the work of Mt. Holyoke. The work was that of the pioneer, creating sympathy and forming public opinion. Yet Mt. Holyoke has been seriously neglected by gift-givers, having not one endowed chair. The alumni association of the seminary is making efforts to raise \$20,000 as a "Mary Lyon fund." Such a tribute to the memory of the noble founder of women's colleges is one in which every woman who believes in, or has enjoyed, a higher education, in whatever institution, can well afford to join.

There were some significant results in the votes cast on the liquor question in December. In Massachusetts, of seventeen cities which held elections, thirteen voted against license; a year ago nine of these thirteen cast their ballots for license. In South Carolina a bill was offered at the opening of the legislature, prohibiting the sale of liquor in all small towns; it received the first day a majority of four; after debate it was lost by a small minority. Public opinion is what must kill the saloon, and public opinion is evidently girding itself for the task.

The long contest waged in Sioux City, "Iowa's Sodom", between law and order, and license and disorder, seems about to result in a victory for the first. The murder of the Rev. G. C. Haddock by saloon men in August last, turned popular sentiment and redoubled the exertions of temperance advocates. Mobs and

violence have characterized heretofore all efforts to institute proceedings against the saloons. In December last, nineteen saloons were seized in one day, and this without resistance or violence. In addition to this the Woman's Christian Temperance Union has bought the best site in the city, at a cost of \$20,000. They now intend to raise \$300,000, with which they will erect a building in memory of the Rev. Haddock. The building will be the head-quarters of the Woman's Christian Temperance Union and the Young Men's Christian Association, and will contain a free library and reading-rooms.

At this season of the year the care of the poor is an important question with large numbers of people. One great difficulty encountered by relief committees everywhere, seems to be the ignorance and improvidence of those they assist. They do not know how to buy economically; they do not know how to use what they buy; too many of them look upon careful purchasing and scrupulous saving of scraps as stinginess; in short the art the good house-wife calls "maunaging" is utterly lacking. Cannot industrial schools and relief societies do great good by teaching, wherever they have an opportunity, marketing and cooking?

We have heard this suggestion made to the teachers in a Sabbath School: "Secure pledges from as many of your pupils or from the families represented in your class, as possible, each to look after one poor child in the school, or who might be in the school. Let the person or persons be responsible for the comfortable clothing and steady attendance of the child." This appears to us a systematic and entirely practical plan. There are many young people comfortably off, who would gladly do such work but do not know how to go about it. Under the guidance of older people they would carry a large part of the charity work of the school and receive an education of incalculable value.

Industrial education is to be a feature of the school system of the future, but that does not argue that school boards should decide to have it and make appropriation for it, until they are sure of the methods they are adopting. In Philadelphia within a few years, seventeen methods were tried before what is believed to be the right plan was obtained. There is much wisdom in "going slow."

The record of Arbor Day in some states makes a surprising showing. In Nebraska where the custom originated, it is said that twelve million trees were planted on the first day designated. They have growing in the same state to-day more than seven hundred thousand acres of trees, planted by human hands. This work has extended over three hundred miles west of the Missouri River, and on the wide prairies of that state, over six hundred five million trees are now thriving, where a few years ago none could be seen except along the streams. It is a celebration worth the attention of thoughtful and public-spirited people.

"Keep away from horse-racing and pool rooms" was the message left behind by a suicide who jumped from a Brooklyn ferry boat on Christmas eve. It is the warning cry that is continually coming from gamblers and speculators. Young gray heads, shattered minds, ruined homes, as well as suicides, sound the alarm.

The interest in out-door sports is on the increase rather than decline. Tobogganing, sleighing, skating, and ice-boating have never received the attention given them at present. Toboggan slides are erected in nearly every town in the country, snow-ball matches are taking the place of base ball games and the "ice carnival" bids fair to become a United States as well as a Canada institution. All this means stronger stomachs and sweeter tempers; two things we are much in need of.

Christmas, 1886, was enriched beyond all its predecessors by generous deeds to the sick and needy. The Children's Aid Society of New York City arranged fifteen Christmas celebrations; Governor Alger of Michigan gave away four hundred seventy-eight suits of clothes to the newsboys of Detroit; George W. Childs of Philadelphia made gifts to the extent of \$25,000; *The Cleveland (Ohio) Leader* started a Christmas Dinner Fund for the worthy poor of the city. The contributions amounted to \$3,600. 2,600 baskets were sent out, each containing a generous dinner. A Christmas card was tied to every basket, with directions in English, German, and Bohemian for cooking a Christmas feast. Hospitals, prisons, and refuges the country over were generally remembered, and these are but examples of the kind deeds which hallowed the day.

The Christmas Letter Mission is a comparatively new idea in charity work. From thirty-five thousand to forty thousand messages of kindness were sent out this season. They went to children, to the sick, the aged, and the imprisoned, and contained greetings of cheer and comfort. The distribution extends to all parts of the United States even to Indian Territory. By the aid of the Canadian secretary, about one hundred fifty Chinese letters are given out in Canada and Manitoba. Many are printed in French, Dutch, Italian, Spanish, German, and Swedish. The organization is fashioned after an English society which sent out two hundred thousand letters this year.

The increase of newspaper organs is one of the novel features of the decade. It shows most effectually the tendency to specialize in intellectual and business pursuits. Every phase of political, religious, scientific, and literary thought has its journal. Three newspapers are devoted to the silk-worm, six to the honey-bee, and not less than thirty-two to poultry. The dentists have eighteen journals, the phonographers nine, and the deaf and dumb and blind nineteen. There are three publications devoted to philately, and one to the terpsichorean art. The prohibitionists have one hundred twenty organs, the liquor dealers, eight. The woman suffragists have seven, the candymakers, three. Gastronomy is represented by three newspapers, gas by two, cremation by one. There are about six hundred newspapers printed in German, and forty-two in French. Among other tongues represented by prints are Swedish, Gaelic, Hebrew, Chinese, Bohemian, Polish, Finnish, Welsh, and Cherokee.

A bill passed the House of Representatives in December which if it becomes a law will do much to quiet the tumultuous Indian question. It is the Indian Severalty Bill giving the Indians land in severalty, admitting them to citizenship, and subjecting them to the laws of the states and territories in which they reside. It applies to a quarter of a million or more of Indians; to all, in fact, except the civilized tribes in the Indian Territory, the Senecas in New York, and the strip of Nebraska adjoining the Sioux Nation. It is the *fair* thing to do. With thousands it will fail exactly as self-government fails with thousands of white, and black men, but it will give the red man a chance.

There is a sensible pamphlet out on the "Prevention of Fire." The author takes pains to condemn severely the practice of builders of leaving spaces behind partitions or between the floor joists of the rooms and the ceiling of lower stories. These spaces are simply flues for fire. Asbestos and diatomaceous earth are recommended for filling spaces, and wire lathing for partitions. A suggestion for housekeepers is that hot air registers should not be closed on mild days in winter, thus arresting the heated air until the floors and partitions become overheated and begin to burn.

Last month we noted the failure of the jury to convict Alderman McQuade of New York City, of bribery. The second trial resulted promptly in a sentence of seven years' imprisonment.

and a fine of \$5,000. The clamors of the New York press did much for this result. Nor is it weary in well-doing. Jacob Sharp, the next man to be tried for fraud against the city, feels the power of the newspapers so keenly that he has asked to be tried elsewhere than in New York under the scornful journalistic eye.

Illinois is making a noble record for herself. She has given to the United States three of her greatest citizens and noblest patriots: Abraham Lincoln, the best loved of our presidents; General U. S. Grant, our ablest West Point soldier and commander; and General John A. Logan, our most distinguished volunteer soldier. Both the country at large and their immediate associates have united in giving these titles to these men. In General Logan's case both Generals Grant and Sherman thus honored him.

Among the speakers at the New England dinner given in New York on Forefathers' Day, December 22, was the proprietor of *The Atlanta (Georgia) Constitution*, Mr. H. W. Grady. The New South was Mr. Grady's subject. In it he gave a vivid picture of what the South has accomplished since the war. Few at the North appreciate the magnitude of the task which has been and still is on the hearts of the new element in the South. At the close of the war there were cities to be built from ashes, prosperity to raise from destruction, hope and happiness to be brought from defeat and misery, a new social order to be accepted, and prejudice to be stifled. How much of this has been done, it is only necessary to point to such facts as Mr. Grady quotes, to know. What remains to be done will be done, and the sympathy, good-will, and generous encouragement of every man of the North is due the South in its manly, independent efforts to achieve prosperity, happiness, and good-will.

It is not necessary to travel to literary success *via* the college. A western paper has made up a list of our present popular writers who are not college bred, and it sounds surprisingly well. Among the names are those of George William Curtis, Herman Melville, T. B. Aldrich, Henry James, W. D. Howells, Bayard Taylor, Bret Harte, G. W. Cable, Mark Twain, and Paul Hamilton Hayne. There are as many ways as there are wills.

M. De Lesseps states that \$27,500,000 are necessary to complete the Panama Canal. He does not calculate the number of lives it will cost. There are many deaths each day at the isthmus, and the work is one long grave-yard, as the men are buried where they die, without coffins even, unless the dead have friends to watch the burial. Eight out of ten, it is calculated, die in the French hospital. The dangers from the naturally fever-laden air of the isthmus, particularly of the interminable swampy district on the Aspinwall side, are multiplied a hundred fold by disturbing the soil. When the railroad was built across the isthmus, the contractors observed that they buried a corpse for every tie that was laid. More than one hundred thousand men died before the last rail had been laid. The canal is doubling this death roll.

Sabbath-keeping is growing in favor. Louisiana is the latest state to adopt a Sunday closing law and its enforcement in New Orleans particularly, has several suggestive features. The law went into operation on the first Sabbath of the new year, and with very little opposition in spite of many threats. The announced determination of laboring men, clerks and employees generally to withdraw their custom from stores which opened on Sunday had much to do with the general observance. The law is popular with the greater portion of the community, and the chief opposition to it has come from the barrooms.

The bureau of education sends out a pamphlet full of arguments for music in the public schools. One of the least recognized, but not the least weighty, is that music is an excellent medicine. According to Dr. Cutter who writes on this interesting

theme for the circular, not the "savage breast" alone, but insomnia, neurasthenia and nervous prostration, may be soothed by the application of music-medicine. The *music-habit* is advised as infinitely preferable to the drug habit. Most people "with nerves" have experienced enough of the curative powers of music to know that there is at least a grain of truth in the argument; and there are few families that do not know the power of a song, or a tune, even on a mouth organ, to pacify family broils. More music in the public schools means more music in the home, and as an end fewer wrangles and worries and more sound sleeping.

STATIONARY ENGINEER'S LICENSE.

ISSUE No. 837.

By authority of the city of Cincinnati, the undersigned, Inspectors of Stationary Engineers for the city of Cincinnati, certify that Miss Mary Brennan, having been duly examined touching her qualifications as an engineer of stationary steam engines, is a suitable and safe person to take charge of and operate stationary engines, boilers, or steam generating apparatus, for the city aforesaid, and do license her to act as such for one year from this date, unless the license be sooner revoked or suspended.

The above named is hereby licensed to perform the duties of engineer at the Young Ladies' Institute, Mount Auburn. Given under our hands and seal this 16th day of October, 1886.

Inspectors.

The above is a variety of in-door employment which Miss Ward did not include in her article in the present issue of *THE CHAUTAUQUAN*; Miss Brennan is matron of the Mount Auburn Young Ladies' Institute of Cincinnati, a college graduate, well-read and highly cultured. Her experience as an engineer came to her in connection with her position as matron of the Institute.

The third annual session of the Florida Chautauqua opens on February 17, and continues until March 31. The arrangements in every department of Assembly work are complete and admirable. The departments include a Southern Forestry Congress, an Inter-State Teachers' Congress, Teachers' Normal, the Ministers' Institute, Art School, School of Phonography, School of Elocution, School of Languages, Sunday-School Normal, C. L. S. C. Parliament, and Farmers' Institute. Among the regular instructors at the Assembly will be Dr. Edward Brooks of Philadelphia, Dean A. A. Wright of Boston, Prof. G. E. Gross of Dayton, O., Prof. J. G. Scorer of Pittsburgh, Pa., Prof. C. C. Case of Cleveland, and Prof. R. S. Holmes of Plainfield, N. J. The lecture platform is unusually attractive, some of the most favorably known names in the lecture field being on the program. The past success of the Florida Chautauqua has been due in a very great measure to the efforts of the Rev. Dr. A. H. Gillet of Cincinnati, and it is to him that the credit for the excellence of the present program should be given.

The Class of '87 of the Chautauqua Literary and Scientific Circle is doing much to encourage thoroughness in reading. The plan was instituted last year and consists of a series of competitive examinations on the various subjects in the course. Prizes are given the successful contestants by several prominent publishers and book dealers. The examinations are held at Chautauqua. The plan is to be commended to the officers of the other classes of the C. L. S. C.

The interest in the Chautauqua Literary and Scientific Circle which we have noted as having arisen in Chili, seems to extend with every month. A missionary in Coquimbo College, at Coquimbo de Chile, has recently written for information concerning the course of reading. She says, "Girls in this country think it a great disgrace to remain in school after they have reached a certain age, it matters not how little they know. Only a few days since, some of the girls here in our school were saying that they would like to pursue a course of study after leaving school if they only had some one to map out a course for them. For this reason I seek information in regard to that C. L. S. C. of which I have read so much."

C. L. S. C. NOTES ON REQUIRED READINGS FOR FEBRUARY.

RECREATIONS IN ASTRONOMY.

P. 11. "Professor Hansen," Peter Andreas. (1795-1874). A German astronomer, author of a Latin treatise on "The Moon's Orbit."

P. 13. "Lagrange," Joseph Louis. (1736-1813). An eminent French geometrician. He made the great discovery, or rather perfected Euler's theory of the method, of variation in the orbits of the planets. One of his works, "Analytical Mechanics" is considered a "masterpiece of the human intellect." Napoleon called him the high pyramid of mathematical science.

P. 16. "Derzhavin," Gabriel Romanovitch. (1743-1816). A lyric poet of Russia. The best of his admirable odes is an "Ode to the Deity." It has been translated into Latin and Chinese. Four volumes of his works were published in 1810. He also wrote a treatise on lyric poetry.

P. 19. "Pho'to-sphere." The luminous envelop of the sun.

P. 21. "Bain," Alexander. (1815-1877). A Scotch inventor and mechanician, distinguished for the improvements he made in telegraphy.

P. 23. "Fizeau," Hippolyte Louis, fē zō. (1819-). A French philosopher whose renown was won by his researches into the properties of light.

P. 24. "Alpha Centauri." For the signification of the word alpha, see "Warren's Astronomy," p. 196, and for the position of the star, see page 206.

P. 26. "Ophelia." One of the leading characters in Shakspeare's play of "Hamlet."

P. 29. For the position in the heavens of the stars mentioned on this page and elsewhere, see Chap. X. of "Warren's Astronomy."

P. 30. "Stephenson." See C. L. S. C. Notes in THE CHAUTAUQUAN for November.

"Dr. Buckland," William. (1784-1856). An English geologist. For several years he held the chair of mineralogy and geology in Oxford University. He is credited with founding the geological museum in this institution. He wrote a number of scientific works, chief among which was "Geology and Mineralogy Considered with Reference to Natural Theology."

P. 32. "Dr. Kane," Elisha Kent. (1820-1857). A great American explorer. He went to China in 1843, as physician to the embassy sent under Commodore Parker. He made extensive explorations through Asia, Africa, and Europe. On returning home after three years, he enlisted in the Mexican War. He went, again as physician, with the expedition sent out to search for Sir John Franklin, a full account of which he afterward published in two volumes. In 1853, he went on a second voyage undertaken for the same purpose, and again wrote two more volumes descriptive of this mission, unsuccessful as far as the object for which it was sent was concerned, but successful in the discoveries made. The existence of an open polar sea was proved. In 1856 he went to the West Indies on account of his failing health, where, after a few months, he died.

P. 36. "Newton." See Notes in THE CHAUTAUQUAN for January.

P. 43. "Ferguson," James. (1710-1776). An English astronomer. His remarkable mechanical genius began to show itself when he was only seven or eight years of age, when he began experimenting with levers, wheels, etc. Once while ill, he constructed a wooden clock which kept good time. He was entirely self-taught. While he was serving a farmer as shepherd boy, he devoted a great deal of the night time to the study of the stars. For several years he earned his living by taking portraits in India ink. He moved to London in 1743, and soon began lecturing and publishing books on astronomy and mechanics. The king, George III., granted him a pension of fifty pounds a year. Ferguson said of himself that the best of all the ma-

chines he ever invented was the one which measured the sun's eclipses.

"Galileo." See Notes in THE CHAUTAUQUAN for December.

P. 44. "Struve," Friedrich Georg Wilhelm, von. (1793-1864). A German astronomer who was made director of the large observatory built near St. Petersburg by the Russian government. His son, Otto Wilhelm, was also a distinguished astronomer, succeeded to the directorship of the Russian Observatory, and made many valuable discoveries in his field of science.

"Lick Observatory." This is situated on Mount Hamilton, California. This mountain forms the highest peak of the inner Coast Range, and is about fifteen or twenty miles distant from the southern end of San Francisco Bay. "Its elevation is 4,250 feet above the level of the sea. The sides of the mountain in most directions are very steep, and form an acute angle at the summit. The view from the peak is unobstructed in every direction, there being no higher ground within a radius of one hundred miles." The money for its erection and equipment was bequeathed by James Lick, (1796-1876), a resident of San Francisco. He left \$700,000 for the purpose of securing to the University of California a "telescope of greater power than any yet made." Mr. Lick went to California in 1847, and bought great tracts of land which shortly brought him a large fortune. At his death he left \$4,000,000 or \$5,000,000 for various public uses, mostly educational. (See *The Century* for May, 1886.)

P. 45. "Lord Rosse." (1800-1867). An English astronomer. The celebrated telescope constructed by him is located at Parsonstown, Kings County, Ireland.

P. 53. "Professor Young," Charles Augustus. (1834-). A graduate of Dartmouth College; for several years professor of mathematics in Western Reserve College; afterward professor of astronomy in Dartmouth; and in 1877 was chosen professor of astronomy in Princeton College. He has made several discoveries, and has written several works, the most important being on "The Sun."

P. 56. "Vernier." A short scale attached to a graduated instrument in such a way as to allow it to slide along the side, for the purpose of measuring small spaces. Suppose the graduated instrument to be measured off in inches, and each inch to be subdivided into ten equal parts, marked from 0 at one end to 10 at the other. Then let the vernier, or small scale, be exactly nine-tenths of an inch long and be divided into ten equal parts; each division of the vernier must then measure .09 of an inch. If the vernier be moved along the scale until the 0 coincides with one of the marks of subdivision on the larger scale, the 1 of the vernier will fall .01 of an inch short of the next division of the large scale, and figure 2 on the vernier will be .02 of an inch short of the second division on the scale, etc. Thus by its means these small measurements can be accurately and easily made.

P. 57. "Euroclydon." A tempestuous northeast wind.

P. 62. "Ta-sim'e-ter."

P. 70. "Professor Airy," George Biddell. (1801-). An English astronomer. He was in 1835, made astronomer royal and director of the Observatory at Greenwich. In 1881 when he resigned this position a yearly pension of eleven hundred pounds was awarded him.

P. 73. "Nautical Almanac." An almanac containing such astronomical information as enables sailors to determine their position at sea. They have been published in France since 1679. The "American Nautical Almanac" was first published in 1853 under the direction of Admiral Charles Henry Davis, U. S. N.

P. 76. "Swedenborg," Emanuel. (1688-1772). A Swedish philosopher. After graduating at Upsal, he spent five years in travel. Until he reached the age of fifty-seven he was chiefly occupied with the pursuit of physical science. At that time his

aspirations changed and he gave himself up to psychical and spiritual studies. He says that about this time "the Lord opened his sight to a view of the spiritual world, and granted him the privilege of conversing with spirits and angels." The numerous volumes he published after this, all treat of his strange theosophic system, the central idea of which is that "everything in the natural world is a correspondent or type of something in the spiritual world."

P. 81. "Mairan," Jean Jacques, de. (1678-1771). A French scientist.

"Cassini." There were several French astronomers bearing this name, who lived during the eighteenth and early part of the nineteenth centuries.

P. 82. "Mr. Henry Draper." (1837-1882). An American scientist.

P. 87. "Chrō/ma-to-sphere." "The layer of red matter surrounding the sun, enveloping the photosphere, being the first part that is seen in solar eclipses."—*Webster's Dictionary*.

P. 88. "Volutes." The spiral scrolls carved at the top of Ionic pillars, forming their chief ornament.

P. 90. "Secchi," Pietro Angelo. (1818-1878). An Italian astronomer.

"Faye," Hervé Auguste. (1814—). A French astronomer. In 1843 he discovered the comet which was named after him.

"Lockyer." See C. L. S. C. Notes in THE CHAUTAUQUAN for November.

P. 91. "Wilson," Professor, of Glasgow. A Scotch scientist.

"Herschel," Sir William. (1738-1822). An English astronomer, one of the greatest any age or any nation has produced. He may be said to have founded a new science of astronomy "by revealing the immensity of the scale on which the universe is constructed."

P. 106. "Lalande," Joseph Jerome, de. (1732-1807). A French astronomer.

P. 107. "Nodal line." The line in a vibrating cord or plate, which remains at rest, and around which all the other parts move.

P. 109. "Acropolis." In general, the word means the highest point of a city, or its citadel. The most celebrated was that of Athens.

P. 116. "Thomas Buchanan Read." (1822-1872). An American poet and artist.

P. 127. "Parabolic orbit." A curve best understood by comparing it to an ellipse divided at its shorter axis, and then having one or both of its sides, or branches, extending to infinity.

P. 128. "Halley," Edmund. (1656-1742). An English astronomer.

"Kepler," Johann. (1571-1630). An eminent German astronomer. He discovered the laws regulating the periods and motions of the planets.

P. 129. "Pope Calixtus," Alfonso Borgia. (1380-1458). He belonged to the Spanish branch of the Bourbon family. On the death of Nicholas V. in 1455, he succeeded to the papal throne. He tried to unite all Christian lands in reviving the Crusades against the Turks who were then in possession of Constantinople, but his attempts failed.

P. 130. "Donati," Giovanni Battista. (1826-1873). An Italian astronomer.

"Encke," Johann Franz. (1791-1865). A German astronomer.

THE EARLY CHURCH.

P. 1. "Schiller," Johann Christoph Friedrich, von. (1759-1805). The great national poet of Germany.

P. 2. "Athanasius," St. (296-373). A celebrated Greek Father, a strong pillar of the early church; an uncompromising foe to all kinds of heresy. He suffered great persecution from the followers of Arius.

"Arius." (?—336 A. D.) A deacon in Alexandria; the author of the greatest schism in the Christian church before the Reformation. He denied that "the Son is co-eternal and co-es-

sential with the Father." The contest between his followers and those of Athanasius was carried on for more than two centuries.

"Leo X.," Giovanni de Medici. (1475-1521). During his administration, the sale of indulgences was authorized, which Luther so bitterly opposed.

P. 7. "Heg e-sip'pus." (?—about 180 A. D.) A church historian, who was converted from Judaism to Christianity.

"Eusebius," Pamphili. (266-340). A bishop of Cæsarea. His many important writings caused him justly to be called "the Father of Ecclesiastical history."

"Ni-ceph'o-rus." (758-828). A patriarch of Constantinople, the author of numerous historical works.

P. 10. "Pelagic." Pertaining to the Pelasgians, the ancient inhabitants of Greece.

"Attic." Pertaining to Attica, one of the political divisions of Greece, or more particularly to Athens its principal city.

"Apel'les." The most celebrated painter of antiquity; lived in the fourth century B. C. The Romans called painting the "Apellean art."

"Pheidias." (About 500-432 B. C.). A Greek sculptor, generally regarded as the greatest who ever lived. It was he who designed the statuary of the Parthenon.

"Greek Schools of Philosophy." The Ionic was founded by Thales (636-546 B. C.), one of the seven wise men. Its leading doctrine was that all things had their origin in water.—The Pyth-a-go're-an was founded by Py-thag'o-ras (580-500 B. C.), and had for its fundamental doctrines that numbers are the principle of all that exists, and that the essence of number is unity.—The Eleatics held that there were only two principles in nature, "fire or light, and night, or thick heavy matter." "From the commingling of fire and earth" all things spring into being.—Democritus (460-361 B. C.) was the founder of the Atomistic school. His theory was as follows: Everything is composed of atoms which are continually forming new combinations. The gods and the human mind are composed of atoms, and the nature of these, which are possessed of certain attractions and repulsions, determines all kinds of existence.—The Sophists, of whom Pro'agoras (480-411 B. C.) was the chief leader, believed that nothing could be positively known. The three propositions laid down by Gorgias (487-380 B. C.), one of this school, were: (a) nothing exists; (b) if anything existed it would be unknowable; (c) if anything existed and were knowable, the knowledge of it could nevertheless not be communicated to others.—Socrates, (470-399 B. C.) turned philosophy into a new channel; "he emphasized knowledge and identified virtue with it."—Plato (428-328 B. C.), maintained that there were two eternal, independent causes of material things—God, the maker, and matter the substance. He believed in the immortality of the soul.—Aristotle (384-322 B. C.), also believed that matter was eternal. He created the philosophical notions of "form," "space" and "time." He regarded the reasoning power not as a product of the body, but as a gift bestowed by a higher power, and which could be perfected only after death. He maintained that man's highest pleasure was to be derived from his reasoning powers.—The Stoics taught that men should be unmoved by joy or grief, and submit without complaint to the necessity laid on all things.—The Epicureans believed that pleasure was the greatest good in life.—The Sceptics denied the possibility of certain knowledge concerning anything objective.—Neo-Platonism tended to mysticism.

P. 11. "Justin Martyr." (103-165). A learned Christian Father, who suffered martyrdom under Marcus Aurelius.—"Clemens of Alexandria." An eminent Christian Father who lived in the second century.—"Origen." (186-253). An influential Christian writer.—"Schleiermacher," Friedrich Ernst Daniel. (1766-1834). A distinguished German author and pulpit orator.—"Neander," Johann August Wilhelm. (1789-1852). An eminent German theologian and church historian.

P. 13. "Juvenal." See C. L. S. C. Notes in THE CHAUTAU-

QUAN for December.—"Persius." (34-62). Also a Roman satirical poet.

P. 14. "Xenophon." (445-355 B. C.). The celebrated Greek general who led back the army of Cyrus from Persia. He was also famous as a historian.

"Demetrius Phalereus." (345-284 B. C.). A Greek orator and philosopher.

"Tacitus." (55- ?). A great Roman historian, and one of the greatest orators of his time.

"Pedanius Secundus." A prefect of Rome in the time of Nero, who was murdered by one of his slaves.

P. 15. "Seleucidæ." The plural form of the proper name Seleucus, which belonged to several kings of Syria, just as the name Ptolemy belonged to the Egyptian kings.

P. 17. "Thebaid." The ancient name of Upper Egypt.

P. 19. "Barcochba." A Jewish impostor who claimed to be the Messiah.

P. 21. "Eclectic." One who chooses at will from all doctrines and beliefs.

P. 22. "Orpheus." A mythical personage, regarded by the Greeks as the chief of the early poets, before Homer. The power of his music was such as to entrance wild beasts, and even trees.

"Apollonius of Tyana." A Pythagorean philosopher who lived about the middle of the first century. He claimed to perform miracles.

P. 25. "Bunsen," Christian Karl Josias, von. (1791-1860). A German diplomatist and theologian. For twenty years he held the position of secretary to the Prussian embassy at Rome, and later became Russian minister at Rome. Afterward he resided several years in London as Prussian ambassador. The last years of his life were spent in Heidelberg and Bonn. He was held in high esteem by the German emperor. (See "Memoirs of Bunsen," written by his wife, Baroness Bunsen).

P. 27. "Rothe," Richard, rô-têh. (1799-1867). A German divine.

P. 36. "Ep-ic-tê'tus." (60-—?). A Stoic philosopher who taught a high and pure system of morality.

"Lucian." (120-200). A Greek writer.

P. 46. "Rubra Saxa." A small place in Etruria only a few miles from Rome.

P. 48. "Freeman," Edward A. (1823-—). An English historian; appointed professor of modern history in Oxford University in 1884.

P. 50. "Mysteries of Eleusis." Eleusis was a fortified town of ancient Attica. The "mysteries" formed a "peculiar religious festival celebrated in honor of the goddess Demeter."

P. 54. "Cybele." Known also as Rhea. "The Great Mother of the gods," wife of Saturn.

P. 69. "Metropolitan." Archbishop.

P. 71. "Peshito," pa-shê'to. The Syriac version of the Bible.

P. 79. "Patristic." Pertaining to the ancient Fathers of the Christian church.

"Arnobius." A Christian convert who lived in the third century. He was an eloquent speaker and the author of an able work called "Disputations against the Gentiles."

P. 81. "Tübingen School." A university founded at Tübingen, Germany, in 1477, distinguished on account of its Protestant theology and philosophy.

P. 82. "Gregory of Nazianzus." (328-389). A distinguished Greek Father, called the Theologian.

"Cyprian," St. (200-258). A bishop of Carthage, who suffered martyrdom under Valerian.

"Irenæus (130-208?). A Christian martyr.

P. 94. "Statio de militari" etc. A free rendering would be, The name *Station* is derived from a military term (and is appropriate), for we are soldiers of God.

P. 97. "Toga." A large, loose outer garment, corresponding to a cloak, worn by the Romans.

"Pallium." A Grecian article of wearing apparel, somewhat similar to the toga.

P. 104. "Herodotus." (484 B. C. ?). A famous Greek historian, the earliest whose entire works have been preserved. He is called "the Father of History."

"Sallust." (86-34 B. C.). An eminent Roman historian.

"Jugurtha." (?—104 B. C.). An African prince who having been left ruler of one-third of the kingdom of Numidia usurped the other parts and became sole sovereign. The Romans made war upon him; he was finally conquered; taken to Rome in chains; cast into the Mamertine prison, where he died.

"Jerome," St. (340-420). A Latin Father of the church.

"Papias," St. A bishop of Hierapolis who lived in the second century.

"Man'e-tho." A renowned Egyptian writer who flourished in the third century B. C.

P. 110. "Bosio," Antonio. (—1629 A. D.). A Roman antiquary.

"De Rossi," Bernardo Maria. (1687-1775). A learned Italian monk.

P. 111. "Theseus." A national hero of Athens, probably a mythical personage.

"Minotaur." A fabled monster, having the body of a man and the head of a bull, which was kept in a labyrinth in Crete.

"Cistus." A little box, or chest for containing sacred articles.

P. 113. *Levite conjunx Petronia* etc. A very free translation would read as follows: I, Petronia, the chaste wife of a deacon, going hence, leave my bones in these abodes. Weep, ye dear ones, with the husband of the departed.

P. 114. "Therapeutæ." A Jewish sect.

P. 116. "The Pillar Saints." A class of recluses, who spent their lives on pillars. The fame of St. Simeon drew around him great crowds of admirers who strove to come near enough to him to at least touch his garments. To escape these annoyances, he determined to live upon the top of a pillar. A small parapet was built around it, against which he could support himself when too weary. At first the pillar was ten feet high, but he had it increased several times until it reached sixty feet in height. He had several followers. One man is said to have lived seventy years on a pillar, near Adrianople. (See Tennyson's poem, "St. Simeon Stylites.")

P. 121. "Zoroaster." A Persian philosopher. The time at which he lived is not certainly known, some writers placing it at fifteen hundred years before Christ. His doctrine was that the world was the scene of conflict between two forces, the good and the evil, that each of these possesses creative power, but the good will finally triumph, and the evil with its followers will sink into darkness which is its native element.

NOTES ON REQUIRED READING IN "THE CHAUTAUQUAN."

STUDIES OF MOUNTAINS.

1. "Isotherms." Imaginary lines which pass over the surface of the earth indicating the places which have the same mean annual temperature. The name isotherm is derived from two Greek words meaning equal, and heat. The same line may pass through places removed from one another by a number of de-

grees north or south, so that it makes great bends and curves.

2. "Red Snow." "Snow is occasionally tinged black, yellow, red, or green, as was known to Pliny. These colors are due to the presence of microscopic organisms . . . which are described as minute spherical globules having a transparent covering and divided into seven or eight cells filled with a red oily-like liquid in-

soluble in water." These minute plants belong to the *algæ* family. The difference in the color is thought to be due to the different stages of growth in the plant. The plants are commonly found in fresh, and sometimes in salt, water. They grow with great rapidity and "form a green, red, or violet scum on the water, or stain on snow or moist stones. The red snow consists of a single cell which subdivides into other cells, forming new individuals, so that in a few hours a large extent of snow may be covered by this plant."

3. "Professor Orton," James. (1830-1877). An American scientist. In 1869 he was elected professor of natural history in Vassar College. He took a party of students from Williams College on an expedition to South America in 1867, and in 1873 went again to the same country where he died. He was the author of a number of books.

4. "Kerner." The data regarding this eminent naturalist are strangely lacking in works of reference. "He belonged to a family of scientific men who published their works at Innsbruck. He was especially familiar with the Tyrol."—*Ernest Ingersoll*.

5. "A. R. Wallace." (1822—). An English naturalist, noted for the several scientific tours he has made in foreign countries and the books he has published containing his observations. Almost simultaneously with Darwin, he announced a similar theory of evolution.

6. "Pickering," Charles, M. D. (1805-1878). An American scientist, who after extensive travels in India and Africa published works treating of the races of men and their geographical distribution, and of the distribution of animals.

7. "Von Buch," Leopold. (1774-1853). A German geologist. He was a fellow-student of Humboldt's at Freiberg. He explored several countries, journeying mostly on foot, studying their geological formation. Humboldt called him "the greatest geologist of our age." The theory of the slow upheaval of continents was first advanced by him.

SUNDAY READINGS.

1. "John Stuart Mill." (1806-1873). A great English philosopher. His father, James Mill, was himself a great scholar and an author, and carefully superintended the education of his son. In 1823 the son became a clerk in the service of the East India Company. While very young he began writing articles for the English magazines, chiefly on questions regarding political economy, which at once gained distinction. For some years he was editor of the *Westminster Review*, and in 1865 was elected to Parliament. He was distinguished as a strong advocate for the rights of women, taking the ground in his book entitled "The Subjection of Women," that "the principle which regulates the existing social relations between the two sexes—the legal subordination of one sex to the other—is wrong in itself, and now one of the chief hindrances to human improvement." In his system of philosophy he contends that knowledge is limited to phenomena; that there can be no such thing as *a priori* truths and that there is no ground to hope for a future life.

2. "Via Dolorosa." The way over which our Lord passed to the Hall of Judgment, from the Mount of Olives, about a mile in length.

3. "Comte," Auguste. (1798-1857). A French philosopher, the founder of the system called Positive Philosophy. He proposed to introduce a new religion, "the worship of humanity." He contended that all the knowledge a man could acquire is contained in six pure sciences, viz.: mathematics, astronomy, physics, chemistry, biology, and sociology.

4. "Seneca." See C. L. S. C. Notes in THE CHAUTAUQUAN for January.

5. "Shibboleth." The pass-word by which the Ephraimites were to be distinguished from the Gileadites. See Judges, XII.

ASTRONOMICAL NOTES FOR FEBRUARY, 1887.

THE SUN.—During the month, makes $9^{\circ} 26' 08''$ declination north, and thus increases the day's length one hour and nine minutes. On the 1st, it rises at 7:10 a. m. and sets at 5:18 p. m.; on the 11th, rises at 6:59 a. m., sets at 5:30 p. m.; on the 21st, rises at 6:46 a. m., sets at 5:42 p. m.

THE MOON.—Enters her first quarter on the 1st, at 3:07 a. m.; fulls on the 8th, at 4:54 a. m.; enters last quarter on the 14th, at 8:12 p. m.; and becomes new moon on the 22nd, at 4:20 p. m. Is nearest the earth on the 9th, at 7:06 a. m.; farthest from the earth, at 12:42 p. m. on the 24th. Sets on the morning of the 1st, at 12:32; rises on the 11th, at 9:47 p. m.; rises on the 21st, at 5:58 a. m.; and sets on the 28th, at 11:21 p. m.

MERCURY.—Makes a direct motion of $46^{\circ} 37' 19''$; on the 7th, at 5:00 a. m., is in superior conjunction with the sun; on the 23d, at 11 a. m., $32'$ north of Mars; on the same date, at 10:10 p. m., $1^{\circ} 43'$ north of the moon; on the 25th, at 8:00 a. m., crosses the ecliptic going north. Its times of rising are as follows: on the 1st, 11th, and 21st, at 7:14, 7:23, and 7:23 a. m. respectively; and the times of setting on the same days, 4:49, 5:42, and 6:39 p. m.

VENUS.—Is an evening star during the month, setting at the following times: on the 1st, at 6:24 p. m.; on the 11th, at 6:48 p. m.; and on the 21st, at 7:12 p. m. She makes a direct motion of $32^{\circ} 31' 02''$; on the 24th, at 12:01 p. m., is $1^{\circ} 17'$ north of the moon; on the 5th, at 7:00 p. m., is $34'$ south of Mars.

MARS.—Makes a direct motion of $20^{\circ} 31' 24''$; on the 9th, at 7:00 p. m., $34'$ north of Venus; on the 23rd, at 9:15 p. m., $1^{\circ} 04'$ north of the moon. Is evening star, setting at the following times: on the 1st, 11th, and 21st, at 6:45, 6:46, and 6:46 p. m.

JUPITER.—Rises on the morning of the 1st, at 12:11; on the evening of the 10th, at 11:33; and on the evening of the 20th, at 10:50. On the 13th, at 6:53 a. m., $3^{\circ} 43'$ south of the moon, on the 19th, at 2:00 a. m., stationary; direct motion $28' 09''$, retrograde $9' 39''$; increase of diameter, $1.5''$.

SATURN.—On the 6th, at 12:41 a. m., $3^{\circ} 22'$ north of the moon; on the same date, at 5:00 p. m., $4'$ north of *Della Geminorum*; direct motion, $3^{\circ} 28' 30''$; diameter decreases $0.2''$. Is visible nearly all night, setting on the morning of the 2nd, at 5:48; on the 12th, at 5:06 a. m.; and on the 22nd, at 4:25 a. m.

URANUS.—Rises on Jan. 31st, at 10:16 p. m., sets at 9:48 next morning; rises on the 10th, at 9:36 p. m., sets on the 11th, at 9:08 a. m.; rises on the 20th, at 8:55 p. m., sets at 8:27 a. m., on the 21st. Motion $38' 39''$ retrograde; on the 11th, at 3:34 p. m., $3^{\circ} 09'$ south of the moon.

NEPTUNE.—Motion to the 5th, $15''$ retrograde, the rest of the month, $10' 15''$ direct; on the 2nd, at 2:01 a. m., $3^{\circ} 39'$ north of the moon; on the 5th, at 7:00 a. m., stationary; on the 13th, at 9:00 p. m., 90° east of the sun. On the 1st, has $17^{\circ} 21' 39''$ north declination; on the same date, rises at 11:43 a. m., sets the next day, at 1:47 a. m.; on the 11th, rises at 11:04 a. m., sets at 1:08 a. m., on the 12th; and rises at 10:25 a. m. on the 21st, and sets at 12:29 a. m., on the 22nd.

ECLIPSES.—A partial eclipse of the moon occurs on the 8th, beginning at 2:41 a. m., and ending at 7:23 a. m., a few minutes after the moon sets.

An annular eclipse of the sun occurs on the 22nd, beginning at 6:41 p. m., and ending at 12:26 on the morning of the 23rd. As the sun will be below our horizon during the time of the eclipse, it is evident that the phenomenon will be invisible to us; but it will be visible in the South Pacific Ocean, on the western coast of South America, a small portion of the Caribbean Sea, and the southeastern corner of Australia.

OCCULTATIONS (Moon).—The principal occultations for the month are: On the 1st, *f Tauri*, beginning at 11:48 p. m.; on the 2nd, *Gamma Tauri*, beginning at 9:39 and ending at 10:38 p. m.; and on the 9th, *Rho Virginis*, beginning at 6:33 a. m.

QUESTIONS AND ANSWERS.

FIFTY QUESTIONS AND ANSWERS ON WARREN'S "RECREATION IN ASTRONOMY." PART I.

1. Q. What is the original form of matter? A. Gas.
2. Q. With what two properties is matter endowed? A. Gravitation, or the power of attraction; and inertia, or the power of continuing in its present state whether it be of rest or motion.
3. Q. What are the two laws of attraction of gravitation? A. (1.) Gravity is proportioned to the quantity of matter. (2.) The force of gravity varies inversely as the square of the distance from the center of the attracting body.
4. Q. Why do not bodies in motion pursue a direct course? A. Attraction draws them into curves.
5. Q. Why are the orbits of all revolving bodies not circles? A. The number and varying power of the attractive forces interfere with a simple orbit.
6. Q. What are heat and light? A. Modes of motion.
7. Q. What produces this motion? A. Compression resulting from the attraction every particle of matter in a body has for every other particle.
8. Q. With what velocity does light travel? A. About 186,000 miles per second.
9. Q. What theory of light was formerly held? A. The corpuscular,—that light consisted of transmitted particles.
10. Q. Into how many and what divisions is white light resolved by passing through a prism? A. Seven: violet, indigo, blue, green, yellow, orange, and red.
11. Q. What are the divisions called colors? A. Simply various velocities of vibrations.
12. Q. How many vibrations of the air per second are required to produce the lowest tone we hear? How many the highest? A. 16.5. 38,000.
13. Q. Does sound cease at 38,000 vibrations? A. It does not. Our organs are not fitted to hear beyond this limit.
14. Q. What force exists above the color vibrations in a decomposed ray of light? What below? A. Chemical. Heat.
15. Q. What two kinds of telescopes are made? A. Refracting and reflecting telescopes.
16. Q. Why are they so called? A. The one refracts the light through glass lenses; the other reflects it from a concave mirror.
17. Q. What is a solar spectrum? A. A collection of the colors which are dispersed by a prism from sunlight.
18. Q. What is a spectroscope? A. An instrument for examining spectra.
19. Q. How do spectra differ? A. According to the nature of the substance which produces the beam of light.
20. Q. What are some of the discoveries of the spectroscope? A. It reveals substances before unknown, detects the presence of millionths of a grain of a substance, tells the chemical constitution of the sun, the nature of comets and nebulae, the atmosphere of planets, and which stars approach and recede.
21. Q. How are the positions of the stars reckoned? A. As so many degrees, minutes, and seconds from each other, from the zenith, from a given meridian, or the equator.
22. Q. Give an illustration showing the necessity for perfect accuracy in astronomical measurements? A. A mistake of the breadth of a hair, seen at the distance of one hundred twenty-five feet, would cause an error of 3,000,000 miles at the distance of the sun.
23. Q. What other elements of accuracy must be considered? A. Perfect time and perfect notation of time.
24. Q. What is the parallax of a body? A. The angle formed by two lines coming from a body to the two ends of any conventional base.
25. Q. What is the parallax of the moon, taking the same equatorial diameter of the earth as a base? A. Fifty-seven seconds.
26. Q. Which is the nearest star, and what its parallax? A. Alpha Centauri; about one second.
27. Q. How long does it take light traveling 185,000 miles a second to come from the nearest star? From the polar star? A. Three and one-fourth years. Forty-five years.
28. Q. What testimonies have we of the accuracy of celestial measurements? A. The perfect predictions of eclipses, transits of planets over the sun, occultations of stars by the moon, and the calculations of the "Nautical Almanac."
29. Q. What is the sun's corona? A. A vast region of agitated swelling light, probably reflected from innumerable meteoroids near the sun.
30. Q. What is the sun's diameter including the corona? A. From 1,360,000 to 1,460,000 miles.
31. Q. What is the region of discontinuous flame below the corona called? A. The chromosphere.
32. Q. What of the sun do we behold with our eyes? A. The photosphere.
33. Q. What is the volume of the sun as compared with the earth? How does the sun's mass compare with that of all the planets, satellites, and asteroids of the system? A. It is 1,245,000 times greater. Seven hundred times greater.
34. Q. What is the condition of the surface of the sun? A. Intensely hot, whether solid or gaseous is not certainly known; it shows prodigious activity in spots.
35. Q. What are the eight planets of our system? A. Mercury, Venus, Earth, Mars, Jupiter, Saturn, Uranus, and Neptune.
36. Q. What is the orbital speed of Mercury? Of Neptune? A. Twenty-nine and one-half miles in a second. Three and one-third miles.
37. Q. What is true of the axial revolutions of the planets nearest the sun? A. They vary but half an hour from that of the earth.
38. Q. In what time do Jupiter and Saturn revolve? A. Jupiter in ten, Saturn in ten and a quarter, hours.
39. Q. What causes seasons on a planet? A. The inclination of the axis to the plane of its orbit.
40. Q. What form have the orbits of the planets? A. Ellipse, with the sun at one of the foci.
41. Q. What is meant by perihelion and aphelion of the planets? A. Points where they are nearest to, and farthest from, the sun.
42. Q. What is the plane of the ecliptic? A. The plane of the earth's orbit extended to the stars.
43. Q. Do the orbits of all planets lie in the same plane? A. They are differently inclined to the plane of the ecliptic.
44. Q. What are superior and inferior planets? A. Superior are those whose orbits are beyond that of the earth; inferior, within that of the earth.
45. Q. What other bodies belonging to the solar system? A. Shooting stars, meteors, and comets.
46. Q. When shooting stars or meteors reach the earth unconsumed what are they called? A. Aerolites, or air-stones.
47. Q. What are comets? A. Clouds of gaseous or meteoric matter darting through the solar system, luminous with reflected light.
48. Q. How do their orbits differ from those of most planets? A. They are enormously elongated.
49. Q. How many comets have been visible to the naked eye since the Christian era? A. Five hundred.
50. Q. Which were two of the most magnificent comets of modern times? The great comet of 1843, and Donati's comet of 1858.

FIFTY-FIVE QUESTIONS AND ANSWERS ON HURST'S "SHORT HISTORY OF THE EARLY CHURCH."

1. Q. What is noteworthy in all history, especially that of the church? A. God is in it, and His providence controls the events.
2. Q. What was accomplished by Christ's personal ministry? A. The communication of the gospel, the gift of a spotless example, and universal redemption by His voluntary death.
3. Q. What was the effect of the descent of the Spirit at Pentecost? A. It gave an impulsive power to Christianity.
4. Q. When was the Christian church organized? A. It was the direct result of the wonderful scenes at Pentecost.
5. Q. What organization of the church was first effected? A. A general one; orders of ministers and lay members were established for the preaching of the gospel, the care of the needy, and the building up of the body of believers.
6. Q. From what is our knowledge of the early church chiefly derived? A. From the Acts of the Apostles, and Paul's Epistles.
7. Q. Is there historical proof that Peter founded the church in Rome? A. There is not.
8. Q. Who was most distinguished among the apostles? A. Paul.
9. Q. Do we know exactly the fields in which the various apostles labored? A. Of Peter, Paul, and John, we know some things; of the other apostles it is largely a matter of conjecture.
10. Q. What was the universal rule at the time of the founding of the church? A. Roman.
11. Q. What Greek philosophy then prevailed? A. Philosophic skepticism.
12. Q. What were the difficulties confronting the church at this period? A. Hostility to any spiritual religion and the belief that the preservation of the ancestral faith was the bulwark of the throne.
13. Q. In what respects was paganism morally depraved? A. The women were degraded, a low estimate was placed on childhood, and slavery was universal.
14. Q. Were the Jews at this time principally in Palestine? A. They were dispersed either as captives or in colonies.
15. Q. What was the common plan of the apostles in preaching the gospel? A. They went first to the Jews, and then appealed to the outlying populations.
16. Q. How long did pagan persecutions of the church continue? A. From A. D. 64 to 313, with intervals of comparative quiet.
17. Q. Under what Roman emperors did the greatest persecutions of the Christians occur? A. Nero, Trajan, Hadrian, Antoninus, Pius Septimius Severus, Decius, Aurelian, Diocletian, Galerius, and Maximinus.
18. Q. Of what did the services consist in the early church? A. Reading

of Scriptures with exposition, singing, prayer, and the Lord's Supper, until A. D. the love-feast was connected with the communion. After prayer the kiss of charity was given and the benediction pronounced.

16. Q. Wherein did Christianity differ from paganism? A. In its charities for the needy, the elevation of women, the recognition of neither "bond nor free," and in fostering the home.

20. Q. What temporary officers were recognized in the organization of the early church? What permanent officers? A. Apostles, prophets, and evangelists. Bishops, elders, and deacons.

21. Q. What sects proposed to unite parts of the Christian system with their own faith and philosophy? A. The Ebionites, Nazareans, and Gnostics.

22. Q. What were the varieties of gnosticism? A. Jewish, Oriental, pagan, and independent.

23. Q. What attack accompanied the edicts of persecuting emperors? A. Pagan literature attempted to write down the new religion.

24. Q. Who were the strongest assailants? A. Celsus, Porphyry, and Hierocles.

25. Q. What was a writing in defence of Christianity called? What a writer? A. Apology. Apologist.

26. Q. What two classes of apologists sprang up; and who were the leaders in each? A. Greek and Latin. The principal Greek apologists were Aristo, Justin, Clement, Hippolytus, and Origen; the principal Latin, Tertullian and Cyprian.

27. Q. Where were schools of theology established by the early church? A. In Asia Minor, at Antioch, Alexandria, and Carthage.

28. Q. What was the general tendency of the schools? A. To lead the church in its doctrinal and general literary development.

29. Q. When and under whom did Christianity become the established faith of the Roman empire? A. In the year 323, under Constantine.

30. Q. What were the direct favors of Constantine to the church? A. The civil observance of Sunday, confiscation of pagan temples in the East for Christian churches, emancipation of the slaves, exemption of the clergy from military and municipal duty, and promotion of Christian education.

31. Q. Under what emperor was there a reaction against Christianity? A. Julian.

32. Q. Who was Montanus? A. A reformer who demanded a return to the apostolic life of the church.

33. Q. What was the subject of dispute in the Arian strife? A. The divinity of Christ.

34. Q. Who was Arius, and what did he teach? A. A presbyter of Alexandria, teaching that the Father and Son were not equal, but that Christ was the first of created beings.

35. Q. Who stood at the head of the orthodox party in this controversy? A. Athanasius.

36. Q. To what did the controversies following Arianism relate? A. To the person of Christ in His incarnate existence.

37. Q. What sects sprang from the agitation of these issues? A. Apollinarianism and Nestorianism.

38. Q. What did Augustine teach? A. That God predestinates some to salvation, others to damnation.

39. Q. What is Pelagianism? A. It denies the innate depravity of man, maintains free-will, and the merit of good works.

40. Q. What four ecclesiastical schisms were intimately connected with these controversies? A. The schism of Felicissimus, the Novatian, Donatist, and Meletian schisms.

41. Q. By whom and where was the question of canonical books decided? A. By the synod of Hippo under the leadership of Augustine, in A. D. 393.

42. Q. Was tradition regarded as equal in authority with the Scriptures, by the early church? A. It was not.

43. Q. What were the favorite fields of apocryphal writings? A. 1. Old Testament history; 2. The life of Jesus; 3. The life and labors of the apostles; 4. The Epistles; 5. Ecclesiastical polity and discipline.

44. Q. Who first introduced the term trinity in Christian theology? A. Tertullian, early in the third century.

45. Q. What themes were discussed at that time? A. Christology, the Holy Spirit, cosmology, anthropology, the church, the sacrament, and eschatology.

46. Q. What officers were included in the term "minor clergy"? A. Sub-deacons, acolyths, lectors, catechists, interpreters, precentors, door-keepers, trustees, attorneys, secretaries, nurses, grave-diggers.

47. Q. What were the four general patriarchates of the early church? Which was pre-eminent? A. Rome, Alexandria, Antioch, and Constantinople, Rome.

48. Q. From what place have we learned much of the history and customs of the early church? A. From the Christian catacombs in Rome, discovered in 1578.

49. Q. What idea lies at the base of monasticism? A. That contact with society diverts the mind from religious contemplation.

50. Q. In what three forms has the monastic idea existed? A. Voluntary solitude; removal of monks to a region where they live in reach of each other; organization of orders.

51. Q. Who advanced the claims of the Roman patriarchate beyond all others? A. Gregory the Great, A. D. 590-604.

52. Q. What were the three mission fields of the early church? A. The poor of the empire; distant provinces of the empire; distant tribes hostile to Rome.

53. Q. How far east did the early Christians carry the gospel? A. To the Tigris and Euphrates, and the indications are strong that the missionaries reached India.

54. Q. How far north did the gospel reach? A. Britain and Scandinavia.

55. Q. Who is chosen to represent the scholarly class of the latter part of the early period of the church? A. The venerable Bede.

THE QUESTION TABLE.

The questions asked in the Table are not a required part of the C. L. S. C. work, but merely supplemental. The answers to the questions propounded will be given in the issue of the magazine following the appearance of the questions. The result of the vote on "Opinions" will be published in two months. In sending answers do not write out the question; the number is all that is necessary. Questions sent us by correspondents will be answered in order of receipt. In sending questions it is advisable to state in what connection they were found, or by what suggested.

TEST QUESTIONS ON ENGLISH LITERATURE.

1. Where was the Tabard Inn of the "Canterbury Tales"?
2. What poem of Sir Philip Sidney describes an island where all the laws were just, and all the people happy?
3. Where did Sir Walter Raleigh write his "History of the World"?
4. Where was Spenser when his verses first began to attract attention?
5. Where was the shop of Ponsonby, the publisher of Sidney, Raleigh, and Spenser?
6. Where were plays enacted for the common people in Queen Elizabeth's time?
7. What place near Stratford-on-Avon is described in "As You Like It"?
8. What Hall mentioned in the play of "Richard III." was the home of Lady Pembroke and frequently visited by Shakspeare?
9. Where did "The Apollo," a literary club established by Jonson, hold its meetings?
10. What poet was born in a house on Bread street, London?
11. What famous old school in London was attended by Addison and Steele in their boyhood?
12. Of what coffee-house was Addison the reigning sovereign as Dryden had been at "Will's"?
13. What place did Pope purchase with the proceeds of his translation of Homer?
14. In what poem is the "Bell" at Edmonton frequently mentioned?
15. Of what building does Scott say "Go visit it by the pale moonlight"?
16. Where is the "Inchcape Rock" of Southey's poem of that name?

17. Of what lake was Ellen Douglas "the lady"?
18. What great novelist was born at Calcutta?
19. What novel of Charlotte Brontë's contains her recollections of Brussels?
20. What novelist's name is associated with Gad's Hill?

TWENTY-FIVE QUESTIONS ON ASTRONOMY.

1. Did the science of astronomy reach its present perfected condition by rapid evolutions or by a gradual process?
2. With what people did the science originate?
3. What has the study of the Great Pyramid led some to believe of the ancient Egyptians?
4. When, and for what reason, were the Chinese royal astronomers, Hi and Ho, condemned to death?
5. Who made the first catalogue of the stars?
6. What work by a member of the Alexandrine school contains nearly all that is known of the astronomy of the ancients?
7. Upon whose laws did Newton found his theory of gravitation?
8. Of what system was Tycho Brahe's a modified form?
9. What is the Ptolemaic system?
10. What is the Copernican system?
11. What is the Newtonian system?
12. To what country does the honor of the invention of the telescope belong?
13. Who first used the telescope for astronomical study?
14. When were the heavens first represented as covered with the figures of men and animals outlined in stars?
15. What is the most ancient writing which calls by name, stars and groups in the constellations?
16. What people claim the honor of discovering that a year consists of 365 days?
17. When did the Julian calendar come into use?
18. Why did Newton at one time abandon for twenty years the theory of gravitation?

19. What led to the discovery of the planet Neptune and its satellite?
20. What ancient philosopher wrote of a great continent, Atlantis, now lost, in such a way as to lead some to suppose that he believed the earth was a sphere?
21. What eclipse is known as the "Eclipse of Thales?"
22. What modern astronomer concluded that this eclipse occurred 585 B.C.?
23. To what two astronomers is the present knowledge of nebulae, or star cloudlets, due?
24. What planet was taken by its discoverer for a comet?
25. At the close of the year 1885, how many minor planets had been discovered?

QUESTIONS ON VERSIFICATION.

1. What relation does versification bear to poetry?
2. What is a verse?
3. Define stanza.
4. Define a quatrain.
5. Define a foot in poetry.
6. What is scansion?
7. How is the meter determined?
8. How is the kind of foot determined?
9. What are the four varieties of feet in common use?
10. Scan and name kinds of verse:—
 1. Break, break, break,
At the foot of thy crags, O sea!
 2. Jupiter great and omnipotent.
 3. Trembling, hoping, lingering, flying.
 4. The day is past and gone.
11. How many varieties of verse are there?
12. Where should the rhyming word be placed?
13. What is blank verse?
14. What is a triplet in poetry?
15. In hymn stanzas what is meant by 8's, 7's, etc.?

MISCELLANEOUS QUESTIONS.

1. What and where is the Vatican?
2. What is the origin of "windfall" in the sense of "good luck"?
3. What are Leonine verses, and why so called?
4. What English words end in *cion*?
5. In what book is the "Knight of the Woeful Countenance"?
6. Why is an earwig so called?
7. What is an em?
8. What is the national impersonation of the Russians, as John Bull is of the English?
9. What is the Union Jack?
10. To what religious denomination did Milton, Locke, and Newton belong?

QUESTIONS ON THE WORLD OF TO-DAY.

1. What is the fundamental law of the United States?
2. In what year was it adopted?
3. Name the three departments in the general government.
4. Which department makes the laws?
5. How are senators and representatives chosen?
6. How long is the term of each?
7. How many senators is each state entitled to?
8. What determines the number of representatives sent from each state?
9. Does the term of all senators expire the same day?
10. How long is a congress?
11. Who presides in the senate, and does he have a vote?
12. What is a secret session of the senate?
13. When does congress assemble?
14. Who is the head of the executive department?
15. How are the president and vice-president of the United States chosen?
16. Give date of next inauguration day?
17. Who compose the president's cabinet?
18. How are they appointed?
19. What is the judicial department?
20. For how long a term are judges of the supreme court appointed?
21. Why are they appointed by the president instead of elected by the people?
22. Who is the chief-justice of the United States?
23. Name the members of the cabinet.
24. How many amendments have been made to the Constitution?
25. Repeat the last one.

PRONUNCIATION TEST.

Place the correct diacritical mark (according to Webster) over the letter *e* in the following words then pronounce:—

- | | | |
|------------|--------------|---------------|
| 1. Beard. | 6. Where. | 11. Feud. |
| 2. Met. | 7. Obey. | 12. Colledge. |
| 3. Eight. | 8. Earl. | 13. Mercy. |
| 4. Verge. | 9. Ebb. | 14. Vein. |
| 5. Prefer. | 10. Eclipse. | 15. Heir. |

QUESTIONS OF OPINION.

1. Name the greatest five astronomers of all time.
2. What is the most important astronomical discovery of the 19th century?
3. What is the source of the sun's heat?
4. What is the origin of meteors?
5. Which is of more practical benefit, the study of geology or the study of astronomy?

ANSWERS TO QUESTIONS IN THE CHAUTAUQUAN FOR JANUARY.

ENGLISH LITERATURE.

1. Sir Philip Sidney. 2. Sir Walter Raleigh. 3. "Soul of the age! the applause, delight, the wonder of the stage!" "He was not of an age, but for all time." "Sweet Swan of Avon!" "My darling Shakspeare!" "Gentle Will!" 4. Young Mr. King, who was drowned in the Irish Channel. 5. Earl of Essex. 6. Richard Steele. 7. Twelve. 8. Cowper. 9. Lord Peire and Arabella Fermor. 10. James Boswell. 11. Dr. Johnson. 12. Wordsworth. 13. Fanny Burney. 14. Lady Austen. 15. Sydney Smith. 16. Marjory Fleming. 17. Fitz-Greene Halleck on the death of Joseph Rodman Drake. 18. Arthur Hallam.

GEOLOGY.

1. Extensive floods probably preceded the Glacial Period, during which, immense masses of movable material filled up the inequalities of the surface.
2. To volcanic action. 3. It was probably meteoric iron. 4. A sloping heap of fragments of rocks lying at the foot of a precipice. 5. Hawaii. 6. Kilauea. 7. Stromboli in the Mediterranean. 8. Solfatara. 9. Mt. Etna. 10. That part which treats of the structure of the earth regarding the position, relative situation, and properties of its constituents. 11. Geogony. 12. Wales. 13. In limestone. 14. In Russia, Persia, Abyssinia, and in some other countries salt deserts occur on the surface, and often extend to great depths beneath. 15. The fact that wild animals visited the places where salt was deposited from springs, and greedily devoured it. 16. It measures, with all its galleries, thirty-five miles, and its greatest depth is one hundred forty-five fathoms. It is divided into three distinct compartments consisting each of five stories, one below the other. These stories are made up of numerous chambers, cells, and caverns connected by passages. 17. Graptolites. 18. From the Latin *cornu*, horn, from the fact that it contained much hornstone, a kind of flint. 19. About 900. 20. Without doubt, many have by upheavals, eruptions, and the action of heat.

ANSWERS TO QUESTIONS ON RHETORICAL FIGURES.

1. The inadequacy of language; the pleasure they give. 2. They condense thought; they dignify style; they give added beauty to language. 3. No; the illiterate as well as the cultivated use them. 4. When the thought can best be expressed by their use. 5. To poetry. 6. Its statements are not intended to be literally accepted. 7. When it is desired to depreciate the subject. 8. It is a word or phrase formed to imitate the thing signified. 9. Alliteration. 10. Simile, metaphor, personification, metaphor. 11. (1) Epigram. (2) Metonymy. (3) Synecdoche. (4) Personification. (5) Simile.

THE WORLD OF TO-DAY.

1. France. 2. Paris. Bloody. 3. Russia. 4. The destruction of everything as it now exists. 5. Germany. 6. One who excites revolt. 7. Ten or fifteen thousand. 8. The equalization of rights and privileges. 9. They work openly. 10. An organization of workmen whose objects are,—to quote from their constitution—"I. To make industrial and moral worth, not wealth, the true standard of individual greatness. II. To secure for the workers the full enjoyment of the wealth they create; sufficient leisure in which to develop their intellectual, moral, and social faculties; all of the benefits, recreation, and pleasure of association; in a word, to enable them to share in the gains and honors of advancing civilization." 11. 200,000. 12. Richmond, Va. 13. Terence V. Powderly. 14. To protect workers in certain trades. 15. Pennsylvania. 16. 1877. 17. Pittsburgh. 18. Cincinnati. 19. St. Louis. 20. Chicago. 21. New York and Brooklyn. 22. Amsterdam and Cohoes. 23. New York. Henry George. 24. Granting employees a percentage of the profits in addition to regular wages. 25. Judicial tribunals composed of an equal number of employer and workmen members; each class elects its own representatives, and the government names the president and vice-president. Arbitration is compulsory upon the application of either workman or employer, and the decision can be enforced like those of any other court of law.

MISCELLANEOUS QUESTIONS.

1. From Christopher (or Kit) Katt, a pastry-cook, who served the club with mutton-pies. 2. Royal dukes are princes of the blood. The English dukes are next to the peers of the royal blood and the archbishops of Canterbury and York the first peers of the realm. Next in order are marquises, earls, viscounts, and barons. Peers of the realm hold seats in the House of Lords by hereditary right, peers of Scotland and Ireland only by election. Peers are exempt from arrest for debt. 4. Elzevir was the family name of several Dutch printers, who lived in Amsterdam, Leyden, and other cities, between 1591 and 1626. They were celebrated for the beauty and accuracy of their typography. They published fine editions of several classic works. 4. The English lion and Scottish unicorn were united in the arms of England when Scotland was joined to England. The fighting of the lion and unicorn is allegorical of the animosity that once existed between those two countries.

5. From their country, "celestial empire." It was so named because the first emperors were celestial deities. 6. The political name designating the three classes of feudal society: 1. the nobles; 2. the clergy; 3. the commons, including the middle class and peasantry. 7. In Laurence Sterne's "Sentimental Journey."

8. The political philosophy of Hobbes and Locke. 9. A corruption of brow-study, brow being derived from the old German *braun*. 10. Because they feed upon the frogs which breed in the pools and marshes, and preserve the dikes from the inroads of worms.

TALK ABOUT BOOKS.

During 1886 the *New York Tribune* devoted more than five hundred columns of its space to open-air sports. The generous attention to the subject is in keeping with the present popular taste. The last decade has been vigorously trying to correct the American error of overwork and too little out-door life. It has gone into sports with a business-like determination to make the most of physical exercise and overcome the reputation of being a nervous and worried people. The *Tribune* has not only kept up with this new development, it has done more, it has issued a book on "Open-Air Sports". The work aims to be a cyclopedia of popular information on the subject, at a price within the reach of the masses. Under the editorship of Mr. Henry Hall, business manager of *The Tribune*, a goodly volume of five hundred pages has been prepared. The method employed is to treat each subject in a separate article prepared by a specialist. There has been much good sense and skill exercised in the editing. Everything that the non-professional need know about a particular sport is contained in the article. A historical introduction in many of the papers adds to the literary flavor. The merits of the various articles in the outfit for each sport, are so fully discussed that the amateur can readily learn how to choose a horse, a tennis racquet, a toboggan, or a base ball. Not choosing alone is provided for, but, where practicable, ways of making articles are described. The hints for getting together a tennis set are excellent, and the recipes for camping-out cooking are delightful. The rules quoted are from high authority and in several cases, as in Mr. Hall's papers on horsemanship, have been approved by experts. It is a feature worth special attention that the book has been edited in the interest, not of professional sportsmen and gamblers, but for the benefit of the people who see in systematic physical exercise the best, if not the only way, to a sound race. Such a book as this performs in reality a work of philanthropy.

The slowly smouldering causes which finally developed into that sudden social upheaval, the French Revolution, and its progress until the close of the year 1791, are the themes treated by Professor Stephens in the first volume of his history of that epoch. A close study of the work in these days of murmurings and threats on the part of the laboring classes in this country, would be most fitting and beneficial. Many a lesson of warning and of methods for averting heavy calamities may be drawn from its pages. Every source of information has been searched, and many items and details given which are wanting in other histories of this period. Much attention has been given to the history of the French colonies during the war, and to the biographies of the leaders engaged in it. The subject is one of peculiar fascination, and the style of writing is direct, clear, and interesting. It is a book of great value.

The same criticism which the author of "Raleigh"† in the series of "English Worthies," makes about Raleigh's great work the "History of the World," applies with strange aptness to his own book: "He is most exquisite and fanciful where his subject is most unhelpful; and, on the other hand, he is likely to disappoint where we take for granted he will be most fine." One is surprised, even after the statement made in the "Preface" that so little is said of the Spanish Armada and Raleigh's part in it; and the chapter headed "In the Tower," where one naturally expects so much of interest to center, is mostly taken up with a review of Raleigh's literary works. Mr. Gosse lacks the power of bringing his readers into close contact with the character of whom he writes; they feel rather as if they had been looking at a fine portrait of a person than at the person himself.

The true story of a loving and loved woman is a name that might be given to the "Memoirs and Letters of Dolly Madison."‡ Tradition has never failed to picture the wife of the fourth president of the United States as an unusually happy, useful, and courageous little woman, and these letters deepen this impression. They cover a disturbed period in our country's story. Madame Dolly was born before the Revolution; she was a pet of George Washington, the faithful aid-de-camp of President Jefferson, and the lady of the unfortunate Executive Mansion when the British destroyed the city of Washington in 1814. Through prosperity and disaster she was always a pure, brave, lovable soul. These letters and papers have been skillfully arranged to do justice to the heroine and to give certain historical pictures not well-known. According to the memoir the most beautiful chapter in Mrs. Madison's history is not that of her reigning days as Mistress of the White House.

*The Tribune Book of Open-Air Sports. Prepared by *The New York Tribune*, with the aid of acknowledged experts. Edited by Henry Hall, New York.

†A History of the French Revolution. By H. Morse Stephens. In three volumes. Vol. I. New York: Charles Scribner's Sons. Price \$2.50.

‡Raleigh. By Edmund Gosse, M. A. New York: D. Appleton and Co. Price, 75 cts.

§Memoirs and Letters of Dolly Madison, Wife of James Madison, President of the United States. Edited by her Grand-Niece. Boston and New York: Houghton, Mifflin & Company. 1886. Price, \$1.25.

but rather her loving watch over her husband before his death at Montpelier, and her faithful care of his letters and papers. Altogether the book is thoroughly enjoyable.

Charles F. Richardson, the author of the standard primer on American Literature, is developing his useful little outline into an ambitious work of two large volumes. The first on the "Development of American Thought" * has come from the press. The second, devoted to "American Poetry and Fiction," is advertised for 1888. In his first volume Mr. Richardson takes care to define American Literature exactly as he understands it. His definition makes it an isolated inheritance, working freshly. By this rather awkward phrase he means simply that our literature is English at work in a new country. He declares, "the uniform type toward which the whole country tends is, of course, somewhat different from the English type in minor respects, though resembling it in essentials." It seems to us that on the contrary the type toward which we are tending is, in essentials, American if anything. Mr. Richardson takes up authors according to the subjects they discuss, following up the study from the earliest attempt at a particular kind of writing to its latest output in 1885. This treatment is at once scholarly and philosophical. Political writing, theology, the essay, and history are treated in the present volume. Three writers he finds sufficiently great to deserve separate chapters, Franklin, Irving, and Emerson.

THREE HELPS TO BROWNING.—Elucidations of Browning are multiplying. One of the latest, by Arthur Symonds,† is interesting beforehand from the fact that Mr. Browning has expressed himself, pleased with it. The object of the book is to introduce the reader to the poet. The analyses are clear and appreciative. Mr. Symonds does not try to interpret Browning by being more obscure than the poet himself, but contents himself by telling plainly what he has discovered in the poems. His remarks on the characteristics of the poems are arranged in a critical chronicle, and abound in information, quotation, and insight.—A book with an object similar to the foregoing has been prepared by Professor Corson of Cornell University.‡ Professor Corson looks upon Browning as the truest expositor of the spiritual in nineteenth century literature, and writes in the manner of a genuine Browning worshiper. His essays of introduction are thoughtful and suggestive. In his "Argument of the Poems," Professor Corson falls below Mr. Symonds in his analogous work. The "Arguments" are little more than abridged prose versions of the poems.—Mr. Symonds in writing of Browning's portraits of women remarks, "Some one has written a book on *Shakspeare's Women*; whoever writes a book on *Browning's Women* will have a task only less delightful, a subject less rich, than that"—and here is the book at hand.‡ Miss Burt, the happy possessor of this subject, has gathered into a gallery all Browning's women, grouping them harmoniously. She tells their stories in a natural, easy way, using Browning's words wherever it suits her. The effect is good. There is a brightness and piquancy about the narratives that make the book very readable, though in no sense a substitute for Browning.

"Eminent Authors of the Nineteenth Century"§ is an admirable translation from a writer whose name alone is sufficient guarantee of the high literary merit of the work. Nine modern authors, representing six nationalities, sit for the portraits which are painted with a bold, firm stroke. The individuality of the subjects portrayed is brought out in a variety of ways. In addition to the faithful and vivid characterization, the pages gain brilliancy from here and there a gem of the author's own. For instance: "Thought and diction are a pair of lovers. Thought may be somewhat larger, somewhat loftier than diction, even as the man is taller than the woman; in the opposite case there is something unlovely in the relation."—"There is but a step from the child to the animal. The animal is a child that will never be anything else than a child."—"Ideas are not begotten by poets. They emerge from the labors of thinkers and inquirers; they come forward as large, genial presentiments of the laws and relations of realities; they develop and take form amid scientific investigations, and historic or philosophic inquiries; they grow, become purified and strengthened through struggles for and against

* American Literature. 1607-1885. Vol. I. The Development of American Thought. By Charles F. Richardson. New York: G. P. Putnam's Sons. 1887.

† An Introduction to the Study of Browning. By Arthur Symonds. Cassell and Company. 1886.

‡ An Introduction to the Study of Robert Browning's Poetry. By Hiram Corson, LL.D. Boston: D. C. Heath & Co. 1886.

§ Browning's Women. By Mary E. Burt. With an introduction by the Rev. Edward Everett Hale, D.D., LL.D. Chicago: Charles H. Kerr & Company. 1887. Price, \$1.00.

¶ Eminent Authors of the Nineteenth Century. By Dr. Georg Brandes. Translated from the original by Rasmus B. Anderson. New York: T. Y. Crowell & Co.

their truth, until, like the angels of the Bible they become powers, thrones, kingdoms, and rule over the epoch."

A beautiful memorial of woman's work in the field of sacred poetry, from the year 1546 to the present time, has been written by Mrs. G. C. S. Smith. She deserves the gratitude of all English speaking women for this book called "Woman in Sacred Song,"* in the preparation of which she spent many years of careful work. It consists of selections from the writings of eight hundred thirty women, and contains one hundred forty pieces of music. Of many of the authors, short biographical sketches are given. The Introduction is written by Frances Willard, and is in her happiest style. It is a volume deserving a place in every Christian home.

Professor Sheppard in "Before an Audience,"† gives from his own experience what he has found to be indispensable to the successful public speaker. He shows a hearty contempt for mere elocutionary display, and does not hesitate to call it quackery. The author impresses upon the reader that the cultivation of the voice and manner demands thought, consecration, and incessant drill. The book contains many suggestions of how to move and control an audience; it is especially bright and interesting in anecdotes, reminiscences, and noteworthy examples of brilliant orators.

The compilation of "Standard Selections"‡ has been well done. It will serve as an excellent reading-book in the school-room, and will familiarize the student with the literary style of some of the best authors. Several pages are devoted to selections for memorizing.—To this book might be added another, "My Recitations,"§ which contains all the old familiar recitations.

"A Muramasa Blade"¶ is a story of the old feudal days in Japan. It corresponds to the chivalrous tales of King Arthur and his Knights of the Round Table; and the famous sword which gives its name to the book, finds a close counterpart in Excalibur, Arthur's renowned weapon. The writer in transferring this old tradition to the pages of an English publication shows himself to be possessed in large measure of the peculiar faculties necessary to a successful novelist. The reader is deeply interested from the first, and eagerly follows the thread of mystery to its satisfactory explanation at the close. Those interested in the literature of other nations will find this work of value.

To his projected series, "The Lives of Presidents," Mr. Stoddard has added two volumes, "George Washington"‡ and "Ulysses S. Grant"§. These biographies are written in a clear and strong manner; and while they do not enter closely into the details of these renowned lives, they give a forcible and well-connected history of great interest, and sufficiently elaborated for the general reader. The books are specially adapted to young people. It is not in the least disparaging to the writings of Mr. Stoddard to say that a series of books of this character, written by one person, cannot possess the value that would be given to it were the books prepared by different authors. From the standpoint of no one writer can a sufficiently wide-reaching outlook be gained to do justice to all points to be considered.

No two characters in romance could possess the charm and interest of "The Two Spies,"**—Nathan Hale and John André. Mr. Lossing has given us spirited pen-pictures of these well-educated, accomplished, and brave young soldiers. He has strongly brought out the contrast in character; André whose thought was only of himself, Hale, of his country. Many of the illustrations are from original designs by the author. The last of the volume is given to the famous "Monody on Major André," by Miss Anna Seward.

Mrs. Whitney's stories are always sure of a warm welcome. They are friends that wear well. "Homespun Yarns"†† will prove pleasant company for leisure hours, beside teaching in a quiet way, many useful lessons.

An Anglo-Saxon dictionary is a positive necessity to students of Old English literature, and yet it has always been one of the books hardest to find. Professors Harrison and Baskervill, in their preparation of a work‡ of this character, have met this long-felt want. They based their work on "Groschop's Revised Grein's Lexicon," in the German language; but introduced several new features which add to the worth of that standard book, such as an outline of Anglo-Saxon grammar and a list of irregular verbs. The work contains only words found in Anglo-Saxon poetry, but so little of the prose of that period is in print, that it will meet all, save, perhaps, exceptional requirements.

Among the many recent books about Alaska,|| the one written by Charles Hallock, vindicating in glowing terms the great "Seward purchase," holds

* Woman in Sacred Song. Illustrated. Compiled and edited by Eva Munson Smith. Boston: D. Lothrop & Company. Price, \$3.50.

† Before an Audience. By Nathan Sheppard. New York: Funk & Wagnalls.

‡ Standard Selections. Compiled by John D. Billings. Chicago: Interstate Publishing Co. Price, 60 cts.

§ My Recitations. By Cora Urquhart Potter. Philadelphia: J. B. Lippincott Co. 1887.

¶ A Muramasa Blade. By Louis Wertheimer. Boston: Ticknor & Company. Price, \$3.00.

‡ George Washington. Ulysses S. Grant. By William O. Stoddard. New York: White, Stokes & Allen. Price of each, \$1.25.

** The Two Spies. By Benson J. Lossing, LL.D. New York: D. Appleton & Co.

†† Homespun Yarns. By Mrs. A. D. T. Whitney. Boston and New York: Houghton, Mifflin & Co. 1887. Price, \$1.50.

‡ Anglo-Saxon Dictionary. By James A. Harrison and W. M. Baskervill. New York and Chicago: A. S. Barnes & Co. Price, \$3.00.

|| Our New Alaska. By Charles Hallock. New York: Forest and Stream Publishing Co.

a high place. That this land, until lately esteemed half mythical, possesses wonderful resources, is conclusively proven. The author is most enthusiastic in his descriptions, and at the same time is careful to so corroborate his statements that they are reliable. He shows that Alaska is the great timber reserve of the continent; and states that the output of its mines for 1885 was officially placed at \$251,000 which is three and one-half per cent of the purchase price. He makes the common mistake of supposing the terms "bi-monthly" and "twice a month" to be synonymous, as appears from a statement in the "Preface" and the opening words of his book. Such an error is inexcusable in a work as valuable as this, and in an author of such high standing.

The fourth volume of "The People's Bible,"* recently issued, carries Dr. Parker's great undertaking forward to the close of the Pentateuch. It is impossible in a brief review to give a just idea of the beauty and power of these expository readings. In a style so simple that it can be understood by all, he treats of the most sublime truths. Many parts of the Bible narration which to most people appear as only bold and disconnected outlines, he, through the wonderful lens of his genius, sees as exquisitely finished pictures; and these with skilled hand he reproduces in his pages. If permitted to complete his work the series will comprise twenty-five volumes.

The "Chautauqua Gem Calendar,"† for 1887, compiled by Miss Minnie A. Barney, with its rich and modest colors and fine designs, presents a most attractive appearance. Each Sunday page contains the Lesson Topic and Golden Text belonging to the day, and that of the Sunday following. The other pages bear each a Scripture promise and selections from the writings of prominent authors, all treating of the same thought. The perfect adaptation of these daily readings, one to another, bears witness to a discriminating search through the whole field of English literature, and to the skill and good taste necessary for their arrangement. Nothing could be more appropriate than this calendar for the use of Chautauquans during the year which embraces the study of literature.

Among the most difficult questions which ever puzzle the conscientious mind are those bearing upon the relation to be assumed by the Christian toward the various social questions of the present time. In his book, appropriately called "Applied Christianity,"‡ Dr. Gladden has a number of separate articles dealing with topics of this character. His manner of handling them shows him to be a man of clear insight, deep thought, and unbiased judgment. How best the Christian moralist can help the poor; how show the possessors of great wealth their obligations to the unfortunate; and what position he should take regarding popular amusements, are among the direct questions which the author has answered in a clear and convincing manner.

As the result of a careful and critical study, embracing thorough research into the history of all times and all peoples, the Rev. Thwing presents his book on "The Family"§ to the public. It begins with the prehistoric races, and gives the arguments advanced by different thinkers, *pro* and *con*, with the weight of evidence all in favor of the former, concerning the existence of the family in that early epoch. The dangers threatening this divinely appointed institution in the present, are pointed out, and methods of averting them advanced and freely discussed. The book is a strong one, pleasing in its style, and decisive in its arguments.

* The People's Bible. By Joseph Parker, D.D. New York: Funk and Wagnalls. Price per volume, \$1.50.

† The Chautauqua Gem Calendar for 1887. Compiled by Minnie A. Barney. Syracuse, N. Y.: Geo. A. Mosher & Co. Price, 50 cts.

‡ Applied Christianity. By Washington Gladden. Boston: Houghton, Mifflin, and Company. Price, \$1.25.

§ The Family. By Charles Franklin Thwing and Carrie Butler Thwing. Boston: Lee and Shepard. Price, \$2.00.

BOOKS RECEIVED.

School-room Games and Exercises. By Elizabeth G. Bainbridge. Chicago: Interstate Publishing Co.

The Rise and Early Constitution of Universities. By S. S. Laurie, LL.D. New York: D. Appleton & Co.

Teresa Itasca and other Stories. Avery MacAlpine. New York: Funk & Wagnalls.

A Companion First Reader. By M. J. Wood. New York: D. Appleton & Co.

The Prevention of Fire. By Wm. Paul Gerhard, C. E. 6 Astor Place, New York: Published by the author. Price, 60 cts.

The Three Inebriates. By S. V. Leech, D.D. New York: Phillips & Hunt.

The Education of Man. By Friedrich Froebel. New York: A. Lovell & Co.

A Dream of Bachelors. By Ura Story. Louisville: John P. Morton & Co.

Adjustments of the Compass, Transit, and Level. By A. V. Lane, Ph.D. Boston: Ginn & Co.

The Martyr of Golgotha. In two volumes. By Enrique Perez Escribá. From the Spanish by Adèle Josephine Godoy. New York: William E. Gottsberger, Publisher.

The Faith that Makes Faithful. By Wm. C. Gannett and Jenkin Lloyd Jones. Chicago: Charles H. Kerr & Co. 1887. Price, 50 cts.

The Legend of Hamlet. By George P. Hansen. Chicago: Charles H. Kerr & Co. Price, 25 cts.

SUMMARY OF IMPORTANT NEWS FOR DECEMBER, 1886.

HOME NEWS.—Dec. 1. Reduction of the national debt during November, \$3,005,249.

Dec. 2. The President proclaims the extradition treaty with Japan.

Dec. 3. In the case of the National Soldiers' Home against General B. F. Butler the jury find a verdict of \$16,537 against the defendant.

Dec. 4. The will of ex-President Arthur probated. The estate, estimated at \$150,000, divided equally between his two children.

Dec. 5. Ten inches of snow in central Alabama.

Dec. 6. Congress re-assembles. The House called to order by Speaker Carlisle, and the Senate by Senator Sherman.—Commissioner Miller reports that the total collections of internal revenue since 1862, amount to \$1,438,000,000. New York state has contributed \$606,000,000.

Dec. 7. The Secretary of the Treasury estimates that \$325,185,794 are required for the expenses of the fiscal year ending June 30, 1888, over \$3,000,000 less than the aggregate of appropriations for the present fiscal year.—Seventeen Massachusetts cities hold municipal elections, and all but four vote against license.

Dec. 8. Riot between strikers and non-union men at Amsterdam, New York. One hundred special police on duty.—Death of Dr. Isaac Lea, the American naturalist, at his home in Philadelphia, aged ninety-five.

Dec. 9. The House passes the bill extending the free post-office delivery system.

Dec. 10. Town of Attica, Ohio, nearly destroyed by fire.

Dec. 11. Disastrous fire in St. Louis, destroying half a block of valuable business property.

Dec. 13. Grand fair in Music Hall, Boston, opened, under auspices of the Female Suffrage Association of Massachusetts.

Dec. 14. Mississippi steamboat, valued with cargo at \$250,000, destroyed by fire. Nearly forty lives lost.—Boston favors license at its municipal election.

Dec. 15. Panic on Wall street caused by shrinkage in stock values of over \$10,000,000 in one hour.—The trial of ex-Alderman McQuade of New York concluded, with a verdict of guilty.

Dec. 16. The Indian severalty bill passes the House.—Death of Marshall P. Wilder, President of the American Pomological Society, at his home in Roxbury, Massachusetts, aged eighty-six.

Dec. 17. The poet Whittier's seventy-ninth birthday.—President Dwight of Yale tendered a banquet by the New York Alumni Association.—The Senate passes the bill for the retirement of the trade dollar.

Dec. 18. A fire, \$40,000 loss, occurs in Chicago.

Dec. 22. Congress adjourns to January 4.—The New England Societies of New York, Philadelphia, and Washington, observe Forefathers' Day.

Dec. 23. Two thousand horse-car drivers and conductors strike in Brooklyn.

Dec. 24. Wide-spread dissatisfaction among the Knights of Labor. Some withdraw, and attach themselves to the new American Federation of Labor.

Dec. 26. Death of General John A. Logan, in Washington, aged sixty.

Dec. 28. The Modern Languages Convention of America in session at Johns Hopkins University.

Dec. 30. The drouth-stricken counties of Texas report 27,900 persons in need of food and clothing.—The American Society of Naturalists in session at Philadelphia.

FOREIGN NEWS.—Dec. 1. The railway mileage of Canada is reported as 10,150, having more than doubled in the last year.

Dec. 2. The church of St. Mary Magdalene, in London, with four warehouses, destroyed by fire. Loss, \$500,000.—Thirty men killed by a colliery explosion, Durham, England.

Dec. 3. The French ministers tender their resignation to President Grévy.

Dec. 4. The cabinet council decide to check the anti-rent agitation in Ireland by special legislation if necessary.

Dec. 5. Serious riots in Cork.

Dec. 6. The porte issues a circular to the powers to the effect that the sultan assents to the candidacy of Prince Nicholas of Mingrelia for the Bulgarian throne, and asks the powers to co-operate for a speedy settlement of the Bulgarian question.

Dec. 7. The lower house of the Mexican congress passes the bill for the relief of mining, agricultural, and manufacturing interests.—At a mass meeting of the liberal-unionists in London, Gladstone's Irish policy is unsparingly condemned.—The Bulgarian government replies to the porte that Bulgaria will not accept Prince Nicholas.

Dec. 8. Much damage caused by storms on the coast of England and Ireland.

Dec. 9. Two steamers collide off Queensland and forty-two persons drowned.

Dec. 10. A reduction of 25 per cent in Irish rent-rolls is announced by the Duke of Manchester.—Death of Marco Minghetti, the Italian diplomatist and statesman, aged sixty-eight.

Dec. 11. M. Goblet establishes a new ministry in France.

Dec. 13. Much loss of life and damage to property caused by floods in the northwest provinces of India.

Dec. 14. The British government decides to proceed against all concerned in the "plan of campaign" on a charge of conspiracy.

Dec. 16. An immense Nationalist demonstration at Loughrea, Ireland. The police raid the Nationalist rent offices and make several arrests.

Dec. 18. France is working to improve its armament. Italy is arming. Germany is increasing her troops in Alsace-Lorraine.

Dec. 20. M. N. Droz, now vice-president, elected president of Switzerland.

Dec. 22. Lord Randolph Churchill resigns his seat in the British cabinet.

Dec. 23. Prince Nicholas of Montenegro calls out 35,000 troops.—M. de Lesseps states that \$27,500,000 are still needed to complete the Panama Canal.

Dec. 24. Greatest fire that Liverpool has suffered in forty years. Loss, \$2,000,000.

Dec. 26. German socialists being severely dealt with. A state of siege in Frankfurt rigidly enforced.

Dec. 27. Much damage caused by heavy snow storms in England.—Bulgarian conspirators in Sophia sentenced to imprisonment.

Dec. 28. The Workmen's Congress in session at Brussels refuses to affiliate with the American Knights of Labor.—Emperor William entertains the foreign ambassadors in Berlin at a banquet.

Dec. 29. Mr. Gladstone celebrates his seventy-seventh birthday.

Dec. 30. Nearly two hundred persons perish in a snow storm in Saxony and Southern Germany.

Dec. 31. M. Goblet states that France desires nothing but peace.

SPECIAL NOTES.

THE CHAUTAUQUA TOWN AND COUNTRY CLUB.—The first class of the Chautauqua Town and Country Club will graduate in August next at Chautauqua. There will be appropriate ceremonies with a graduating address to the Class, giving of the Diplomas by Dr. Vincent, and other exercises in the Hall in the Grove. It is thought that about two hundred members will graduate and receive diplomas from the Chautauqua University, and all those who wish will then be welcomed to the League of the Golden-rod. This young branch of the Chautauqua system of home education is practically a free home school for the study of nature. The fees are only twenty-five cents a year and the course of instruction, which extends over two years, includes the reading of three books, costing only seventy-five cents each, so that the entire expense of the instruction is only two dollars and seventy-five cents. The instruction books contain the lessons and practice studies to be done at home and those who wish to study special subjects receive special instruction. The school has its regular terms of study beginning each year, its own superintendent of instruction and its own head-quarters at Hough-on Farm, Mount-

ainville, Orange Co., N. Y. The studies are all practical and of use to every one who cares to know anything of the care of plants or animals. For circulars address Miss Kate F. Kimball, Plainfield, New Jersey.

Letters have been received of late at the Plainfield Office inquiring about the "Chautauqua Life Insurance Company," advertisements of such an organization having appeared in a reputable journal. No such company has ever been formed in connection with the Chautauqua Literary and Scientific Circle, Chautauqua Assembly, or, in short, any branch of the Chautauqua University.

THE CLASS OF '90.—As we go to press intelligence comes from the Plainfield Office that the Class of '90 has enrolled TWENTY-ONE THOUSAND MEMBERS, the highest number ever reached by any class in the C. L. S. C. Before the close of the year we hope to see the number increased to twenty five thousand.

THE CHAUTAUQUA UNIVERSITY.

WHEELING, WEST VIRGINIA.—It affords me pleasure to testify to the merits of the Chautauqua University. I have been a student in philosophy and English literature under the direction of two of its professors for about two years, and and I am sure the work they require is *real* and not perfunctory. Having spent some years in a prominent university, I am prepared to speak by comparison. The system of examinations is thorough, and I cannot see how it is possible for a person to pass the examinations without a careful preparation. It is a very easy matter, and a very common thing, for a student to "pony" his way through college; but it is utterly impossible for one to get on, under the Chautauqua plan, without knowing his tasks.

I consider the possibilities of the University very great. If the young people of the country only knew how thorough it is, and how careful and exacting the professors are, it would have thousands of students. A young man can procure as thorough an education in the Chautauqua University as he can in any other university, and never leave his own home while he is taking the course of study.

TOPEKA, KANSAS.—In regard to Professor de Rougemont, I find him an excellent teacher. I have had two French teachers before, one an American who had passed three years in France, the other a native of that country, and I think I am making much more accurate progress under Professor de Rougemont than I did under either of these.

I am more than pleased, too, with my work in the English department. In truth, I am tempted daily to put in more time at my studies than my eyes can bear.

PLATTSBURG, MISSOURI.—The correspondence method meets the objection too often made against the teacher in the class room: *he teaches too much*. The pupil is healthily thrown upon his own powers. Self-reliant thought is thus encouraged, and individuality is developed under wholesome direction and wise instruction.

A young man, a middle-aged man, or any one whose mind is not impaired by age or defective by nature, may enter this school, pursue its curriculum successfully, and emerge from its extensive halls with scholarship as sound, deep, and comprehensive as from the old schools.

This may appear to be a bold declaration, but observation and experience, as far as the latter goes, confirm its truth. The student in this school, while he has not the presence of the teacher, has not also the routine and tedium of the school room or class room. He has his own time for reflection and for maturing the subjects of his lessons. This is more important to his intellectual development and to his success than daily recitations. He goes to his teacher (by correspondence) when he *needs*. He sends his recitation in when it is *prepared*. It was by this method, that the writer of this acquired a knowledge of Anglo-Saxon, so that he now reads readily "*Béowulf*" in the original; and of Hebrew so that he as readily reads Moses, Job, or David from the original page. In literature and philosophy, his studies have been equally satisfactory.

Some earnest worker may wish to know where and how he can be educated, some one who is struggling, or fighting life's battles. To such I say, you are not required to travel, to pay expensive board, to conform to any conventionalities. This University is now open to you in your own home, in your own room, at the bench or the forge where you are at work, in the field where you plow or reap, following you in the cars as you travel, in the factory—whether you are employer or employee,—everywhere night and day, wherever you can see or think, this school is open to you, and in it you may be educated.

MR. PLEASANT, IOWA.—If the chief object of education is the calling forth and training of the mental powers rather than the imparting of information, it is my opinion that the Chautauqua University method is equal to, if not superior to, every other. While I speak, by experience, of only a few branches, I see no valid reason, why all other branches may not be taught in an equally successful and satisfactory manner; and the Chautauqua University be as successful a means for good as any college or university in the land. Nay more I know, it certainly is a blessing to many, who, like myself, cannot take advantage of the opportunities offered by other institutions of learning.

WARREN, PENNSYLVANIA.—I have been a student in the Chautauqua University nearly four years, and I am able to speak only of the advantages which one derives from studying by correspondence. The objections, if there are any, I have never experienced. That one may attain the best results by this method of study, is no longer a doubt. One need spend but an hour in any class in the Summer School at Chautauqua, in order to select those pupils who have studied by correspondence. They are invariably the most thorough, the most self-reliant, and the best disciplined minds in the class; and in these classes one finds those who have studied the subject in hand, in colleges, in high schools, in private schools, and with private tutors.

Why is this? The pupil who has studied by correspondence has been thrown upon his own resources; he has searched and studied for days and even weeks to unravel some knotty question; he has been obliged to make up his mind with help of books only, whether this or that is right, and after having thus carefully prepared the lesson, he has written it out, and forwarded it to the instructor. Only those who have studied by this method, know how anxiously and eagerly the pupil awaits the return of his work, that he may know whether after all his thought and study, his conclusions were right or wrong.

Studying by correspondence gives the pupil not only the most thorough knowledge of the subject studied, it creates also in him a thirst for knowledge; it broadens his culture; and better than all, it so disciplines and rounds out his mind that he is able to take up and pursue other branches of study with ease. It does all this, as no other method of study does or can.

MENDOTA, ILLINOIS.—I am one of the unfortunates who did not have the opportunity of a collegiate education. The opportunity and the desire came late in life. I suddenly found myself in need of it. Business and social relations forbade the ordinary course. I lacked the knowledge of how to do it, where to begin, and the proper supplies.

The plan came like a boon to me. It supplied the necessary information, stimulation, and leadership. It has suited my case exactly. Thousands situated just as I was, can do the same. In my estimation its possibilities have not yet been dreamed of.

MELVILLE, NEW JERSEY.—The correspondence method is greatly favorable to a true education. It cultivates the mind by drawing it out to think and act independently. The enforced isolation compels self-reliance on the part of the student in the preparation of his lesson, and thus from the very beginning does he acquire the habit of independent study and original research.

The intense longing for a college education became a possibility, then a reality; and in taking it, I have been lifted into a higher region of thought and action. I feel that I am better fitted to live and accomplish my life's work.